

THE PILGRIM

VOL. 50

JANUARY, 2003

No. 1

"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

FATHER, LET ME DEDICATE

Father, let me dedicate All this year to Thee,
In whatever worldly state Thou wilt have me be;
Not from sorrow, pain, or care Freedom dare I claim;
This alone shall be my prayer: Glorify Thy name.

Can a child presume to choose Where or how to live?
Can a father's love refuse All the best to give?
More Thou givest every day Than the best can claim,
Nor withholdest aught that may Glorify Thy name.

If in mercy Thou wilt spare Joys that yet are mine;
If on life, serene and fair, Brighter rays may shine,
Let my glad heart, while it sings, Thee in all proclaim,
And whate'er the future brings, Glorify Thy name. Amen.

Lawrence Tuttlett, 1825-1897
From the *Baptist Hymnal*

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$5.00 per year. Sample copies sent free on request.
Publishing editor: Leslie Cover
Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

THE DIVINE CAREGIVER

Two hours ago I woke up from a night of peaceful rest and a pleasant dream. I dreamed I was holding a precious grandchild who was soon to leave for another long period of absence from us grandparents who love them dearly. It is like the relationship of us to our Heavenly Father who loves us much more. I can't really do a lot for my grandchildren, though I would like to. We can pray, but it is God who answers and gives the care. Our Father in heaven is not limited in His ability to provide for us. As the Bible says (Jer. 59:1): "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." As we begin a new year, I want to sense this care He has for us.

As we look ahead, we know there will be trials, testing our trust of our loving Heavenly Father. There will be heartaches, disappointments, and failures. But the cup is not just "half empty." It is also "half full!" There will be rewards and blessings. There will be light for the path and a mighty hand to hold us.

I just read in Revelation 1 where John gives a tribute of praise to Jesus Christ our Savior: "Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Moses and the nobles of Israel saw God on Mt. Sinai in His glory and beauty. And then the whole nation saw something they would not forget: "The sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." Today we have another view of God. We see Jesus, God in the flesh, and He is altogether lovely, both in

His appearance and in His relationship to us. It is a more intimate view--one that pleases and comforts, for we know He is near and cares about our every fear, every dread, every heartache,

How able is this Savior? Imagine if you can, the greatest powers on earth--massive earth movers, gigantic ships and airplanes that plow through the sea and sail through the air. Think also of bombs and missiles so feared by the nations. Jesus Christ is *more* powerful.

Think of things that are swift--flying hawks and the running cheetah. Or consider the speed of sound which man's planes and missiles and bullets can easily surpass. Beyond our imagination is the speed of light. Jesus is swifter than all these. His timing is perfect; He is never late. He will help us in His time, "and that right early."

Then there are wise creatures described in Scripture--ants, conies, locusts, and spiders. Man has been given wisdom in technology and medicine so that Solomon might not say today, "There is no new thing under the sun." God is wiser. He knows the future; there is nothing hid from Him.

Contemplate things glorious--the beauties of sunrise and sunset--the magnificence of the Grand Canyon, waterfalls, huge trees, the colorful creatures of the sea, and the beauty of woodgrain. Christ is far more glorious. We could not look on His heavenly beauty with our limited capacities.

Then meditate on the blessings of deliverance--the miraculous exodus from Egypt and crossing of the Red Sea. Think of close calls we have had on the road, at work, or in the home. David said, "There is but a step between me and death," and it is true for us. Be impressed with the way our loved ones have been spared from accident or death. Then know that the deliverance of our souls from eternal death is greater than all these.

We cannot fathom the intense conflict on the cross when Jesus bore our sins in His own body. Or the magnitude of His resurrection and ascension when He "led captivity captive and gave gifts unto men." We cannot understand how and why He saves our souls individually. But we do understand what He means when He invites all men, "Come unto me. . ." We know the difference between condemnation and rest for our souls. We know value when we see it, and when He offers us beauty for ashes, and the light of life for the darkness of sin, may we not refuse such a "deal."

We hope and pray that 2003 will be a time of decision and a time of commitment for us--for those who have never yielded to the care-giving Savior, and for all of us who need victory in Jesus each day. --L.C.

THANK YOU, BROTHER! THANK YOU, SISTER!

Thank you, brother, for saying something good about that young sister. Because of your favorable comment about her, I gave up my preconceived impressions and made an effort to become better acquainted with her. Learning to know her was well worth my time. You provoked me to love.

Thank you, sister, for your examples of self-denial. I know you badly wanted to go along with us last weekend, but gave it up to spend time with your aged sister. I know, too, that there have been times you would have liked so much to stay home in the evening, but you consented to go away with a friend because she wanted you to go along. Over and over, I see you giving your time and energy for the sake of others, when I know your body would just like to take life a little easier. You have been a blessing to me in so many ways, and I am encouraged to emulate that self-denial in my life.

Thank you, brother, for having special words of encouragement to say to us single sisters from time to time. This makes us feel accepted and appreciated, and we press on in our duties with greater zeal.

Thank you, sister, for writing that note of encouragement when you knew I'd been slighted and guessed that I might be having a hard time forgiving and loving the offender.

Thank you, sister, for confiding your troubles to me and letting me share your burdens with you. Our times of prayer together were special and strengthened me as well as you.

Thank you, brother, for all you do for me. You are ever ready to do the jobs around here that I cannot do, either for lack of physical strength or of know-how. Your gracious willingness makes me yearn to be able to help others more freely.

Thank you, ministers, for exhorting us so faithfully and regularly. Often, the messages you bring come just at the exact time that I need such reminders to keep from slipping in my Christian walk. Such thoughts as, "It's when we are looking for glory for ourselves that we get offended." and, "We can create a mask of good motives to cover up selfishness;" these challenge me to examine myself and my true motives.

Thank you, sisters, for telling me about specifically-answered prayers. I can rejoice and praise God with you, and my faith in our prayer-answering God is increased.

Thank you, sister, for sharing a specific need of your heart with me and letting me add my petitions to God in your behalf. I can see how being able to immediately forgive your husband and children for the little irksome ways they have would enhance peace in your home.

Thank you, sister, for showing acceptance and appreciation for another sister whom I did not appreciate. In so doing, you caused me to examine my feelings, and I found I was actually looking down on this other sister. God forgive me.

Thank You, God, for brethren and sisters who so faithfully fulfill Thy command, ". . . to consider one another to provoke unto love and to good works."

Linda Frick
Gettysburg, Ohio

WASTED FOOD IN THE UNITED STATES

India is the largest democracy in the world and rapidly catching up with China as the most populous country, and yet India continues to have a food shortage.

Here in America, a recent government study showed that more than one-fourth of the food produced in the United States spoils, is tossed out unused, or goes uneaten. The study pointed out that just a small percentage of that wasted food could feed millions. The U.S. has about 10 million who go hungry each day. Four million are children.

The U.S. Agriculture Department estimates that food lost in stores, restaurants and people's homes in 1995 amounted to more than 96 billion pounds--one quarter of the total U.S. food supply of 356 billion pounds. Most of the food is lost from spoiling in the refrigerator, or is tossed uneaten into the garbage can. A small portion is lost in grocery stores through overstocking, throwing out fresh produce and dairy products, and food removed for surpassing its "sell-by" date. Two-thirds of the lost food is fresh fruit, vegetables, milk, and grain products.

Worldwide, poverty and hunger continue to stalk many countries. About 1.2 billion people get by on less than \$1.00 per day for food, shelter, and clothing. Those making do on \$2.00 a day number 2.8 billion--almost one-third of the entire world's population. This makes wasting food in our country a great tragedy in comparison.

WHAT CAN WE DO TO HELP?

The food banks across America and around the world are trying hard to help those in need. They invite you to host a food drive at your school, church, or neighborhood. Learn about hunger in your own neighborhood and what is being done to help. Take a tour of local food banks and learn about their organization and needs. Perhaps you can volunteer to help stack food or box it up. You could make a tax-deductible donation, or make a donation on your tax forms. Every little bit helps, and a lot of help is needed.

From World Studies Weekly, Oct. 2001

Another way to help not mentioned in this article is to be careful not to waste food ourselves. --L.C.

HISTORY OF THE BRETHREN
BRETHREN BACKGROUNDS

Pietism

"But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of man, but of God." --Romans 2:29

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." --II Corinthians 3:16

The cradle of the Brethren faith was Pietism; the first Brethren had been Pietists; the men that influenced them most were Pietists. Though the name was given in derision, it is also descriptive of their lives if we understand it to mean those who are truly pious. Briefly, Pietism was an attempt to return to Biblical life and practice, protesting empty formalism and dogmatic doctrine. It arose first in the Lutheran Church but included those with the same desires in all three state churches. Pietists could be placed in two classes: those who worked for

improvement within the church, and those more radical Pietists who believed that the only way a change could be made was by separating from the church.

PHILIPP JAKOB SPENER (1635-1705)

Though Philipp Spener was called the founder of Pietism, there were others before him with similar beliefs. His work was in Germany, but God also touched some in England, Holland, and Switzerland. He was not a heroic type, but somewhat timid and retiring. Nevertheless, his devotion, "moral earnestness," and sense of duty and responsibility showed in his life and extensive writings. Educated in many fields with a doctorate in theology, Spener knew what was going on. He deplored the formalism and lack of real spiritual life in the Lutheran Church of his time. In his booklet *Pia Desideria* (Pious Desires), he proposed some simple steps toward reform. These may seem very basic to us, and we would take them for granted. But at that time they were radical ideas.

1. The Bible must be circulated and taught among members.
2. All believers are a spiritual priesthood with the right and responsibility to teach, punish, and edify.
3. More gentleness and love should be shown among denominations.
4. Clergymen must be trained in personal piety more than just in intellectual knowledge and dogma.
5. Sermons should be more edifying and less technical.

Though many welcomed such teaching, Spener was criticized and distrusted by much of the clergy. He had hoped to influence the whole church by forming small bands of earnest believers. Instead, the factions divided into camps of opposite views. His teaching of the authority of the laity was generally an offense to the clergy and also to the earthly rulers who were not at all ready to share their privileges and absolute authority.

Remember, the clergymen were also government officials! One theologian, Johann Deitschman, charged Spener with 283 erroneous teachings. "The controversy was the more bitter since Spener's opponents feared, not without reason, that Pietism represented a new religious tendency, though they were unable to grasp its true nature, much less to understand its relative justification." (Schaff-Herzog *Encyclopedia of Religious Knowledge*, Vol. IX p. 56)

Though Spener did not accomplish all he wished in the way of church reform, he did succeed in encouraging instruction of young people, introducing the Bible as a school textbook. He taught the importance of true conviction in the heart as opposed to memorized answers and head knowledge of spiritual truths.

AUGUST HERMAN FRANKE (1663-1727)

August Herman Franke, also an educated man, was a more forceful leader than his friend Spener. At age twenty-four, Franke experienced a turning point, which he called his conversion. He became an active Pietist, a pastor, and a professor at the University of Halle in Germany. His greatest work was his establishment of a charitable foundation at Halle. This consisted of an orphanage, a school, a printing press, and a pharmacy. When he died, more than 2,200 children were being taught at his school including 134 orphans. There were 175 teachers and eight inspectors with 250 students receiving free board. Franke was among the first in Germany to promote foreign missions. He was a tireless preacher, pastor, and teacher of children.

The Pietists seemed to realize that the best way to effect reform would be through the education of the young people. Opposition came from the older, leader-types who were set in their ways and felt their positions threatened by the new thinking.

Franke's zealous and charitable work at Halle was surely a help in proving the practical sincerity of the Pietists. Whatever might have been their faults, they had the love of God and their fellow men.

GOTTFRIED ARNOLD (1666-1714)

Arnold, a Pietist, was a scholarly historian. His greatest influence on the Brethren came from his history of the early church. One of the Brethren's goals was to pattern their practice after New Testament Christianity. Arnold's history entitled *Impartial History of the Church and the Heretics* and his first work, *The First Love, That Is the True Portrayal of the First Christians*, gave the Brethren the information they were seeking to guide their development of New Testament practice.

Arnold's church history was revolutionary in that he took his information from the writings of various sects charged with heresy, rather than from the charges of those who called them heretics. The title with the word *impartial* indicates that he thought the "orthodox" church was often unfair in its judgment of small sects of the past.

Gottfried Arnold was regarded as a leader of the more radical Pietists--those who actually separated from the state churches, rather than attempting reform from within. Arnold held positions of influence, wrote extensively, and composed a number of hymns. --L.C.

MARRIAGE

RHOADES - HILTY Keith Rhoades and Marlene Hilty were united in Christian marriage on December 21, 2002, at Bradford, Ohio.

New address: 3708 State Route 571 West
Greenville, OH 45331
(937) 547-3908

HYMN HISTORY

Trust and Obey

Daniel Towner was the song leader one evening at an evangelistic meeting in Brockton, Massachusetts. The people in attendance were asked to share how they had been saved. Several stood and told of how certain they felt of their salvation. But then a young man rose and said, "I am not quite sure. . . but I am going to trust, and I am going to obey."

Towner couldn't forget that testimony. He jotted it down sent it to John Sammis, who had recently left a career in business to enter the ministry. He hoped that Sammis would be inspired to use it as a hymn text. Daniel Towner was not disappointed.

When we walk with the Lord in the light of His Word,
What a glory He sheds on our way!
While we do His good will, He abides with us still,
And with all who will trust and obey.

Information from *The One Year Book of Hymns*, compiled and edited by Robert K. Brown and Mark F. Norton @ 1995. Devotions written by William J. Petersen. Used by permission of Tyndale House Publishers, Inc. All rights reserved.

Jean Martin

Nappanee, Indiana

BIRTHS

ROYER - A son, Connor Merrill, born December 4 to Merrill and Martha Royer of Goshen, Indiana.

FLORA - A son, Dirk Nicholas, born December 11 to Greg and Elisabeth Flora of Nappanee, Indiana.

COVER - A son, Anthony James, born December 17 to Jesse and Rachel Cover of Tuolumne, California.

BEERY - A daughter, Juliana Hope, born December 25 to Jonathan and Angie Beery of Williamsport, Indiana

OBITUARY

MARLIN DAVID HUFFMAN, oldest son of David L. and Bessie Coning Huffman was born on January 18, 1938, at Dayton, Ohio. He unexpectedly, but very peacefully, answered his Master's call at his home in Felda, Florida, on November 28, 2002, in the early morning hours at the age of 64 years.

On June 26, 1956, he was united in marriage with Eva F. Bussard, and into this home were born one son and four daughters. After their marriage, they lived near Lafayette, Indiana, while he served his conscientious objectors service. In August, 1956, he was baptized unto Christ and into the fellowship of the Old German Baptist Brethren Church to which he remained faithful until death. They lived in the Stillwater District for a few years before moving to Lakeland, Florida, and then to Felda in 1974. Marlin enjoyed and appreciated his close fellowship with the members of the Pine Grove District in Lakeland.

Marlin loved plants and animals and was the founder of Plantation Botanicals. He had developed his home into a beautiful garden and research center.

Survivors include his wife; son Michael and Ligia of Felda; daughters, Valerie and Richard Douglas of Lakeland, Cynthia and Russell Thurman of Palm Bay, Diana and Mark Williams of LaBelle, Caroline and Mark Callaway of Disco, Indiana; and seventeen grandchildren. Also surviving are four brothers: Allen and Marie, Byron and Marie, James and Faye, and Levi and Norma. He was preceded in death by his parents and toddler brother Loyd.

Elders Loyd Jamison and Eldon Denlinger conducted the funeral service under the canopy of a tent at the family home on December 1. A light, misty rain fell most of the day so that even the gardens' plants seemed to weep. Burial was a short

walk down the path bordered by blooming plants. He was laid to wait the glorious resurrection morning in a peaceful setting in the gardens he had designed and so tenderly cared for.

The Family

GOD'S PARENTAL GUIDANCE

My Father's love, so gentle and kind
Looks down upon these cares of mine,
To guide us with a love so true,
By faith and hope we are renewed.

My Father's presence fills the earth,
Unseen by all who are given birth,
Yet He gives strength to hear His voice;
To know Him better is my choice.

My Father's love, faithful and true,
And though He lives beyond the blue,
His ever-present seeing eyes
Are kind and loving and all wise.

My Father's presence fills my soul;
He knows my heart; He knows my goal;
May I ever faithfully walk--
His presence with me, interlocked.

My Father's love, Jesus promised,
There is not one who can be missed;
The Holy Spirit dwells within
All those who choose to flee from sin.

My Father's love, faithful and true;

His ever-presence guides me through;
Oh may Thy presence fill my soul
Till I have reached my heavenly goal.

My Father's presence, so controlled;
Guide and keep--oh bless my soul
While in my life Thy presence shines,
Reflects my Saviour, so divine.

Vicki L. Witmer
New Madison, Ohio

We wish God's blessings to our readers as we begin another year--the 50th year for *The Pilgrim*. We thank God for His faithfulness.

Thanks to Bill Miller for our printed labels. Thanks to Linda Frick and other writers for good articles and poems. We welcome original writings and selections, too, and can only apologize for failing to print all we receive. We evaluate size of articles, content, and subject matter. Let us know your suggestions for improving our paper.

Thanks to those who have renewed. Subscriptions expire on the date following your name. For a time after expiration the date will be written in red. Please let us know if you wish to discontinue.

We welcome gift subscriptions and names suggested for free sample copies. If you are receiving *The Pilgrim* free or as a gift, please write if you wish to continue.

May you walk with Jesus through 2003 or until He comes.

Leslie and Martha Cover

ADDRESS CHANGE

Chris Crawmer: 5319 Shoemake Ave.
Modesto, CA 95358

FOR YOUTH
Plea for Perfection

I'm trying to step in Your footprints,
For Jesus, You've walked straight and true.
I'm making You the Lord and Master
Of everything I say and do.

Please lead me, Lord; I want to follow,
No matter how rough grows the way,
For I know that You've been there before me;
Your strength is sufficient today.

I've failed so often--forgive me!
Please, Lord, give me strength to go on.
Though sometimes the fight overwhelms me,
I may use of Your grace till it's won.

Though duties may seem to be pressing,
And I cannot see my way through,
Remind me to come and be still, Lord,
And learn a new lesson from You.

Yes, each day will bring a new trial;
Each day a new struggle to win,
But each one is sent with a purpose:
To make me more Christlike within.

Joy Royer
Mishawaka, Indiana

Delayed obedience is disobedience.
Selected

CHILDREN'S PAGE What's the Verse?

Follow the instructions below to cross off words in the puzzle. Then read from left to right, one line at a time, to find out what the Bible verse says.

1. Cross off all words longer than seven letters.
2. Cross off all names of trees.
3. Cross off all pairs of homonyms (word that sound the same but are spelled differently.)
4. Cross off all words with an X.
5. Cross off all names of musical instruments.
6. Cross off all words ending in CK.
7. Cross off all words that rhyme with mice.
8. Cross off all words whose second letter is U.

REJOICE	PALM	RELAX	INVINCIBLE
EVERYTHING	TRUMPET	NOT	BARE
EXPERT	AFFLICTED	NICE	HARP
DAYS	PACK	CEDAR	WHEN
THICK	SPLICE	BURN	MAXIMUM
THINE	PURPLE	HORN	DOGWOOD
THRICE	PARADISE	ENEMY	DAZE
ASH	BEAR	CLOCK	ROCK
DRUM	FLEX	ENJOYMENT	FALLETH

From *Exchange Messenger*, Oct., 1999

THE PILGRIM
19201 Cherokee Rd.
Tualumne, CA 95379

NONPROFIT ORG.
U.S. POSTAGE
PAID
SONORA, CA
PERMIT # 10

THE PILGRIM

VOL. 50

FEBRUARY, 2003

No. 2

"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

COME, HEAVEN-BOUND PILGRIMS

Come, heaven-bound pilgrims, and join in God's praise,
Come seek now His blessing and learn of His ways,
In humble devotion bow low at His feet,
In true spirit worship, His favor entreat.

Let each one consider the price we have cost,
Let each one be burdened with souls that are lost,
And seek that infilling of power from above,
That fits us for service and fills us with love.

Remember each other in true, fervent prayer,
Pray too for God's servants that they may declare
The message of truth with an anxious desire,
That all be enkindled with heavenly fire.

O gracious Redeemer, be with us we pray,
Breathe on us Thy Spirit to show us the way,
And fill us with goodness, with peace and delight,
That all to Thy glory may shine as a light.

John M. Shenk (1848-1935)
From *The Christian Hymnary*

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$5.00 per year. Sample copies sent free on request.
Publishing editor: Leslie Cover
Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

APPOINTMENTS

This morning in thirty minutes I must meet my son at the end of our driveway to send a sewing machine with him on its way to be repaired. Yesterday, like many others, I had an appointment with the dentist. Our lives are filled with these appointments and deadlines, and we have some that only God knows.

On Saturday, February 1, seven astronauts lost their lives when they were very near the end of their mission. They met an appointment that God had set. He knew the time of the morning and the place over Texas when they would come to the close of life here.

God set a time for Jesus to come. Galatians 4:4: "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." Aren't we glad that God made that appointment! There was a time for the Holy Spirit to come: "And when the day of Pentecost was fully come, they were all with one accord in one place." (Acts 2:1)

For each of us, God has set a time for our last breath--our last heartbeat. We cannot alter it; only God can change it. We are in an immense waiting room, expecting our call. And yet, I trust that we are not just *sitting around*. Since we don't know the time of our appointment, we must be active as we wait.

When King Hezekiah was sick, God said, "Set thine house in order, for thou shalt die and not live." Hezekiah "turned his face to the wall" and prayed that God would give him more time. He reminded God that he had walked before Him with a perfect heart and had done "that which is good in thy sight."

He "wept sore;" he was not ready to die. God answered his prayer, healed him, and promised him fifteen more years. He gave him a miraculous sign that this would happen. He caused the shadow of the sundial to go backward ten degrees. We know that God does all things well, but we notice that in this extra fifteen years, Manasseh was born to Hezekiah. This man became one of the very wicked kings of Judah. However, Manasseh repented after the Lord punished him through the king of Assyria. Read his story in II Kings 21 and II Chronicles 33.

One thing we learn from these accounts: today is the day of salvation. We have only today to hear His voice, the call of our loving Savior. We can be ready for that final appointment of God. Through the blood of Jesus, we have a better hope than Hezekiah had. Death has lost its sting, and we don't need to fear it. If we are in Christ like Paul, we too can have "a desire to depart, and to be with Christ; which is far better." --L.C.

RESTING IN REALITY

"There remaineth therefore a rest to the people of God." (Heb. 4:9) "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1)

The apostle Paul also writes to his son Timothy: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (II Tim. 1:7)

We see no conflict in these passages. The former reminds us of the security we can have in Christ--that what He has promised He can and will provide. To lose faith in this promise will forfeit our rest; resulting in a life of sin and unrest. The latter is the assurance we should have in "no fear" of being a

living sacrifice, as Paul was experiencing when writing this letter in bonds.

The security of this promise is in the fear of the Lord. Where there is no reverential fear, there is no rest. This is vividly displayed in children. When we see a contented child sitting on a mother's or father's lap--this child has had a physical encounter with the results of "no fear"--*no exceptions*.

The Scriptures remind us of the results of "no fear" through the conduct of that nation God wanted to use to prove His sovereignty. The Scriptures also tell us of the blessing upon those that feared the Lord.

The picture of rest and unrest is always before us: darkness and light. To be able to discern the difference takes spiritual discernment. There are claims made that America is 80% Christian when more than 50% of marriages end in divorce and thousands of unborn children are slain yearly. Knowing this behavior is proof that God has given them over to a reprobate mind to do those things which are not convenient. (Rom 1:28) There is only one source of deliverance from this unrest, and that is our faith in Jesus Christ and the love which we have to all the saints. (Col. 1:4)

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1:13) "(For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord." (Eph. 5:9,10)

Not until we can communicate with this assignment can we be resting in reality.

Kenneth Martin
Nappanee, Indiana

The true goal of the Christian life is heaven; nothing more, nothing less, and nothing else.

From Pulpit Helps

"LEAD US NOT INTO TEMPTATION, BUT DELIVER US
FROM EVIL"

How many times have you prayed this? Does this mean we won't experience temptation if we possess the Holy Spirit? Can we expect to have it better than Jesus who was tempted of the devil after forty days and nights without anything to eat? Hardly! God doesn't *lead us* into temptation, but *allows* Satan to tempt us. "In that he himself hath suffered being tempted, he is able to succour (aid) them that are tempted." (Heb. 2:18) "The Lord knoweth how to deliver the godly out of temptations. . ." (II Pet. 2:9) He is always close to us, waiting to hear our plea for help and strength. He allows temptations common to all men, but does not allow temptations greater than we are able to bear, making ways of escape for us, enabling us to bear it. (See I Cor. 10:13 and James 1:13,14.)

But some fall. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." (Gal. 5:17) This very well describes the battle that is constantly raging: a battle unseen but hideous; silent but roaring at all mankind; spiritual but striking carnal man hard, touching every aspect of life in this world. Therefore, we are admonished to "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (I Pet. 5:8) This contains the elementary prescription for success: *be sober (serious, thoughtful), be vigilant (watchful, alert, mindful)*. We are not ignorant of his devices. (II Cor. 2:11)

How do we deal with temptation?

We fight! We face it and fight because we have "put on the whole armour of God, that (we) may be able to stand against the wiles of the devil. We have our loins girded with truth. We are wearing the breastplate of righteousness. On our feet is the gospel of peace. We are holding in our hand the shield of faith. Our head is covered with the helmet of salvation. Our other hand grips the sword of the Spirit. Thus we stand and fight the "fiery darts of the wicked," just as Jesus stood and faced Satan, triumphantly stating, "It is written." The truth will stand up against Satan, and it will pierce him, driving him away. The sword of the Spirit is the Word of God; know it well! Face Satan and order him away from you. ("Get thee hence, Satan.")

Jesus, rebuking Peter, declared, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." The world tends to distract us, disarming us into a vulnerable state. We are told in no uncertain terms that "the friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." (James 4:4) The solution is, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." (v.7) Submitting to God means meditation and prayer. It is a conscious effort, a disciplining of our minds to pure thoughts of God. We have the promise in this same chapter that if we draw near to God, He will draw near to us. (v. 8)

We flee! "Flee fornication." (I Cor. 6:18) "Flee from idolatry. . ." (I Cor. 10:14) "Flee also youthful lusts." (II Tim. 2:22) ". . . And he left his garment in her hand, and fled, and got him out." (Gen. 39:12) Joseph has left us a great example of how to deal with this temptation. This is a sin against our own body, but the Holy Spirit who dwells within, purifies our body into an acceptable vessel for Him. It is an *earthen vessel*, but nevertheless we have this treasure, "that the excellency of the power may be of God, and not of us." (II Cor. 4:7)

Without God in us we are virtually powerless, a crumbly heap of clay. "But we have this treasure!" How wonderful, marvelous, and glorious! Glorify God in your body.

We endure, wait. Job is our example here; he was "a perfect and an upright man, one that feared God, and eschewed evil." (Job 1:1,8; 2:3) He endured total loss of his worldly goods and children. He endured sickness and intense pain. His wife tempted him to curse God and renounce his faith. Instead, he patiently endured Satan's wrath so that in the end, he was blessed more than in his beginning. "The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord." (Lam. 3:25,26)

". . . We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure." (II Thess. 1:4) Christ has entrusted us with His Kingdom within us until the day of manifestation, when He comes again and reveals the everlasting Kingdom prepared for the faithful. To promote, labor, and battle for this earthly kingdom is not compatible to the gospel of peace, the principles of Christ, or the fruit of His Spirit. Our position in this world is to wait, endure, and proclaim the Gospel in word, life, and conduct. We are loving, joyful, peaceable, longsuffering, gentle, good, faithful, meek, temperate. We have crucified the flesh with the affections and lusts. (Gal. 5:22-24)

The apostle Paul had a temptation that he had to endure. It was the infirmity of his flesh: "And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus."

We avoid. ". . . Supposing that gain is godliness. . . But godliness with contentment is great gain. . . They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some

coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (I Tim. 6:5-10)

"Abstain from all appearance of evil." (I Thess.. 5:22) This necessitates constant watching and thought.

The Christian life is one of meditation, thought, prayer, alertness, and the relying on the Holy Spirit to control us. It is mind boggling when we consider how many temptations there are. The key is to concentrate on **the way out** of temptation and not on the temptation itself. Our eyes, ears, nose, hands, mouth, and mind are all susceptible.

This life is one of growing. These temptations enable us to grow in Christ, strengthen our faith, and perfect us. We should actually "count it all joy when (we) fall into divers temptations." (James 1:2)

Jesus prayed to His Father that we would be kept from the evil in this world. (John 17:15) God is faithful in this. Do we do our part? "See then that ye walk circumspectly (carefully, watchfully, discreetly), not as fools, but as wise, redeeming the time, because the days are evil. (Eph. 5:15,16)

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." (Rev. 3:10,11)

Ronald Cable

Williamsport, Indiana

BIRTH

BEERY - A daughter, Kara Rachel, born January 11 to Stephen and Kim Beery of Williamsport, Indiana.

ADDRESS BOOK CORRECTION

Eddie Wagner's E mail address: edwardwagners@netzero.com
Deann Wagner's pager: (209) 402-7933

HISTORY OF THE BRETHREN Brethren Backgrounds--Pietism (continued)

ERNST CHRISTOPH HOCHMANN VON HOCHENAU
(1670-1721)

Hochmann was certainly the most colorful and winsome of these Pietists. He also had the greatest influence on the Brethren. He was a friend of Arnold's and traveled as an itinerant preacher and evangelist. Many of the early Brethren had been "awakened" under his ministry. In 1706, Alexander Mack had gone with Hochmann on His preaching missions.

Hochmann was a true separatist, withdrawing completely from any organized church. He was born in Northern Germany to a noble family, and studied law at several universities. But a life as a lawyer became repulsive to him after his conversion. He began a powerful preaching ministry, considering himself not an ordinary clergyman, but a priest with a special calling from God "after the order of Melchizedek."

This plain-speaking but humble preacher won his way into the hearts of many of the common people as well as a number of noblemen. Count Heinrich Albrecht, the ruler who opened his land to Pietists and other religious refugees, was so impressed with Hochmann that he wrote to his brother in the court at Berlin:

"I would like nothing more than that your royal electors of Brandenburg and other lords be blessed by God to listen to Herr Hochmann, speak with him, observe his power, and then judge. I am certain you would believe, do penitence, and change your life in order to help rather than hinder God's work. It is impossible not to surrender to God when one hears, sees, and takes to heart the power of these people. Herr Hochmann has led the brothers in the making of beautiful prayers, seeking

the fulfillment of the heart so that the brothers may detect the power of God."

This count invited Hochmann to settle at Schwarzenau, which he did, living a life of asceticism in a hut he called *Friedensburg* or Castle of Peace. Here he had close contact with the Pietists who became the first Brethren. It was a peaceful place, but his restless nature would not allow him to remain long in this secluded setting.

Though accepted by those who had good hearts, Hochmann's preaching was opposed by rulers who were hostile to the Pietistic movement. He was arrested, imprisoned, and punished, many times just when his preaching seemed most effective. He claimed he was so used to receiving a "backful of blows" for Jesus Christ that it didn't bother him too much.

Christian Erb, another single man, traveled with Hochmann holding street meetings wherever they could gain an audience. They were expelled from Heidelberg, and at Mannheim they were arrested and brought before the city council. Dr. Durnbaugh in *European Origins* gives the record of their interrogation along with other Pietists. They were sentenced to labor on the fortifications locked to wheelbarrows. However, the people of Mannheim flocked to hear Hochmann preach instead of working. The poor guards were helpless to prevent it as the people supported the wheelbarrow preachers.

In 1702 during Hochmann's stay in prison at Detmold, he was forbidden to pray aloud or to preach to the other prisoners, although he did when he could, regardless of the warnings. After four months in prison, Hochmann was promised release on the condition that he write a complete statement of his faith. This statement became a treasured document which the brethren reprinted several times after migrating to the American colonies. It is described as the closest thing to a creed that the Brethren had. Another promoter of Pietism was Count Zinzendorf. However, he went on to organize the Moravian

colonies. The other Pietist leaders, though holding strong views on Christian doctrines, did not start new, separate groups.

Though Pietism was not usually a divisive movement, it had lasting influence on the state churches. It challenged the clergy to greater study of the Word, and some responded and became devoted, useful pastors. It raised hopes in the hearts for something better than the petty competition and formalism in the state churches and leaders. Pietism pointed out the need for teaching the young people the principles of true Christianity. The fault of the movement was perhaps an over-reaction against all outward forms and an insistence that Christianity was only in the heart. --L.C.

Fill in the names using the January and February Pilgrims.

1. _____ was called the founder of Pietism.
 2. _____ had the most influence on the Brethren.
 3. _____ wrote *Pia Desideria* giving five steps toward reform.
 4. _____ wrote a history of the early church.
 5. _____ founded an orphanage at Halle.
 6. _____ claimed a backful of blows didn't bother him too much anymore.
 7. _____ wrote a statement of his faith in prison.
 8. _____ was a single man who helped Hochman hold street meetings.
 9. _____ was a Pietist leader of the Moravians.
 10. _____ was one of the first in Germany to promote foreign missions. (Answers on page 16)
-

CHRISTIAN SCHOOL VIEWS A GOAL CHECK FOR PARENTS

I want my children to grow this year in academic knowledge and skills, but of greater importance to me is their personal development. Above all, I want them to increase in Christian character--faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity.

I want my children to learn the value of setting goals, but to realize that it's even more important to be willing to change plans for the good of classmates or family. I want them to be able to write well and work math problems, but even more, that they are respectful and obedient. I want them to be good readers, able to comprehend and analyze material, but even more, that they are courteous and kind.

I want my children to be "skillful in all wisdom, and cunning in knowledge, and understanding science," as Daniel was, but even more, to have "an excellent spirit" as Daniel did--cooperative, faithful, and submissive, yet willing to stand alone against evil.

Lord, give me wisdom to help each child increase first of all "in favour with God and man."

--By Merna Shank in *CLE Parent Lines*

Dear brothers and sisters in the Lord,

I just want to say again how much we appreciate all you folks have done and are doing for us. We are just overwhelmed *still* every day for all your prayers for us (even over the years we weren't at meeting)--for hearing our *heart* so many times when our own words did a poor job of expressing things, and yet you *really* heard our *heart* (Maybe you don't realize how tremendously overwhelming that is to us!) and *cared* so deeply, so kindly--for all the innumerable, practical ways you've loved us and helped us up--for all your encouragement--for faithfully sharing the Word of God and ministering to our spirits and souls--for including us and letting us be a part--for faithfulness within your own families--for endeavoring to keep the unity of the Spirit in the bond of peace. How *can* we say "Thank you" enough?

In Christian love,
Karen Tate

OBITUARY

KAREN LYNN (GARBER) MITCHELL, 44, of Richland Center, Wisconsin, (formerly of Bradford, Ohio) died in a house fire early Tuesday morning, December 24, 2002. She was born March 26, 1958, to David P. and M. Eleanor Garber. She married John Mitchell on April 23, 1976. They farmed for a number of years near Bradford, Ohio. They moved to the Richland Center area in 1996 and continued farming. She was looking forward to home schooling her grandchildren. She took an active part in her children's lives. She was a member of the Old Order German Baptist Church.

She is survived by her husband John Mitchell; her four children: Benjamin L. Mitchell and wife Becky, Jennifer L. Mitchell, Craig W. Mitchell, Stephanie S. Headings and husband Chris, all of Richland Center; three grandchildren: Bethany Mitchell, and Rose and Jeffrey Headings, all of Richland Center. She is also survived by her parents, David P. and M. Eleanor Garber of Richland Center; two sisters: Sue E. Lavy and husband John, Diane F. McAtee and husband Ian; and one brother, Duane M. Garber and wife Regina; three nieces and seven nephews, all of Bradford, Ohio.

A visitation was held Friday, December 27, at the home of John Lavy Jr., Bradford, Ohio.

On Saturday morning, December 28, there was a short service at the John Lavy Jr. home, followed by funeral services at the Oak Grove Old German Baptist meetinghouse north of Gettysburg, Ohio.

A visitation was held in Wisconsin at the home of Ben Mitchell, Monday morning, December 30. This was followed by a short service before going to the burial at the nearby Felton Cemetery near Bosstown, Wisconsin.

The Family

FOR YOUTH

A Prayer for Our School

Lord, bless this happy school of ours
In times of work and play;
Help us to serve and honor Thee
Throughout each busy day.

These lips of ours, guard Thou with care,
That every word we speak
May pure and kind and humble be
And others' welfare seek.

Help us to learn our lessons well
With diligence and prayer;
To seize our opportunity;
For usefulness prepare.

May each one of our circle here
Thy love and grace behold,
And in Thy perfect time, dear Lord,
Enter salvation's fold.

When days of earthly school and life
Are done--forever past--
May our circle reunited stand
Around Thy throne at last!

Susanna Tate, Mishawaka, Indiana

Father in my life's young morning, May Thy word direct my
way;
Let me heed each gracious warning, Lest my feet should go
astray.

Thomas MacKellar, 1812-1899

CHILDREN'S PAGE

Charity . . . Rejoiceth Not in Iniquity

"What is a dirty joke?" Charity suddenly asked at the supper table one evening.

"Why do you ask, Charity?" Daddy wanted to know.

"Because today at school the big boys started laughing at recess. They laughed and laughed. One of the big girls told them, 'That was a dirty joke, and it isn't funny.' So, what is a dirty joke?"

"A dirty joke is. . ." Daddy began, ". . . is a joke about things that are not right for us to joke about. Dirty jokes make our minds dirty, just like pouring a bucket of dirt on the fresh, clean snow makes it dirty. The Lord wants us to keep our minds pure and clean like sparkling white snow."

"It certainly wasn't right for the boy to tell a dirty joke, and the boys who laughed were just as wrong," Mother said. "I believe you could say they really were not loving each other."

"How do you know they weren't loving each other?" was Charity's next question. "They were having fun together."

"Remember, one of the things I Corinthians 13 tells us about charity is that it rejoiceth not in iniquity," Mother said. "The boy who told the joke was rejoicing in telling the joke to get a reaction from the other boys. But he didn't stop to think that he'd be pouring dirt into their minds, and that they'd have a hard time removing that dirt."

"The boys who laughed were rejoicing in the iniquity, or wrongdoing, of the boy who told it. By laughing at it, they encouraged him to keep telling them dirty jokes. They wanted him to keep filling his own mind with dirt, and then to pour it into their minds. This is not love! When we love someone, we want to help them keep pure minds."

Actually, the boys were making fun of sacred things that God designed," Daddy said. "Making fun of things like that takes away the specialness that God intended should be there. We need to be very careful what we laugh about."

"I'm glad I didn't hear that joke," Charity said. "I want my mind to be clean and white."

Linda Frick
Gettysburg, Ohio

Answers to questions on Pietist leaders from page 11:

1. Spener 2. Hochmann 3. Spener 4. Arnold 5. Franke
6. Hochman 7. Hochmann 8. Christian Erb 9. Zinzendorf
10. Franke
-

NONPROFIT ORG.
U.S. POSTAGE
PAID
SONORA, CA
PERMIT # 10

THE PILGRIM
19201 Cherokee Rd.
Tulolumne, CA 95379

THE PILGRIM

VOL. 50

MARCH, 2003

No. 3

"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

IF WE COULD SEE BEYOND TODAY

If we could see beyond today as God can see,
If all the clouds should roll away, the shadows flee,
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet,
For you and me.

If we could know beyond today as God doth know,
Why dearest treasures pass away and tears must flow,
And why the darkness leads to light,
Why dreary days will soon grow bright;
Someday life's wrongs will be made right,
Faith tells us so.

If we could see, if we could know, we often say,
But God in love a veil doth throw across our way;
We cannot see what lies before,
And so we cling to Him the more;
He leads us till this life is o'er,
Trust and obey.

Anonymous

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$5.00 per year. Sample copies sent free on request.
Publishing editor: Leslie Cover
Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

NO PLACE LIKE HOME

Arriving home after a warm visit to four cold states, we realize the truth of our title. Our home is our place where we belong and fit in--where we serve. One brother remarked that he just wanted to find his place and be in it. He said this as we were finding places at the communion table, but his words were applicable in many of our life situations.

Some people love to travel. They take a home on wheels and park at the ocean, the desert, or high Sierras. Others move to new locations. Even though it may move around, we still have a home--a place where we belong. Brother Paul Clark used to tell of a family of children waiting together at a train station. A concerned observer asked the oldest if they had no home. He replied, "Yes, we have a happy home. Father and Mother are looking for a house to put it in."

We can say with assurance that spiritually we have a home--a place where we belong and serve. We like to think of our home above--we sing about it and long for it. But we also have a home here on earth, one different from a house. We are like those who move their home from place to place, but surely with more pattern and purpose. We are traveling on toward our final home.

In God's Word we learn that there are only two classes of people--those who are God's children and those who are not. In John 10, God's children are called His sheep. Those who are not of His family are given names like goats, unbelievers, hireling, strangers. To those outside of Christ, there is a message: repent, believe, be born again, baptized, washed in Jesus' blood. To His children, the message is to grow--grow in grace and knowledge of our Lord and Saviour Jesus Christ;

grow like Jesus did, in wisdom and stature, and in favor with God and man. We must be born before we can grow.

This place of growth is our home away from home. Much of the New Testament is written to direct this progress to make us more like our Saviour. Our longing should be the words of a hymn: "O to Be Like Thee!" William Penn stated it simply: "To be like Christ is to be a Christian."

Peter writes that Jesus suffered for us, leaving us an example, that we should follow His steps. Many of God's children have suffered physically because they were Christians. But there is a suffering for every child of God. We suffer when we give up our own will and live for God and for others. This does not mean that the Christian life is miserable. On the contrary, it is the best there is--a life that is hid with Christ in God--our dwelling place here. But when we stand for Jesus against our carnal nature, we suffer. We are crucified with Christ, but we are born into His family with a home better than any of the mansions on earth.

To return home from a journey--however enjoyable--gives a sense of relief. As the wheels of the plane touch down on the runway and we taxi to a stop at the gate, we realize we are safe at home in warm California. This feeling, only more so, can be ours as we grow older and realize that "now is our salvation nearer than when we believed."

Christians are called strangers and pilgrims. As far as the world is concerned, we have no place here. But let us find our place, our rest in Jesus. In Christ we have a home we need never leave. Truly there is no place like home. --L.C.

PRAY FOR PEACE

Is it ever wrong to pray for peace? Isaiah 48:22 says, "There is no peace, saith the Lord, unto the wicked." God invites all to come to Him, and it is not His will that any should perish, but in this period called time, we see things happen that

are not God's will. Our country is again close to war. Part of our duty is to pray for the world's rulers; our President needs our prayers now. Many demonstrate for or against the war. Christians belonging to another kingdom have no part in making the nation's decision except to pray. This we must do earnestly. Psalm 122:6 says, "Pray for the peace of Jerusalem. . ." And we shudder when we think of the cost of war--of lives by the thousands and dollars in trillions. We believe God is pleased when He sees His people on their knees. Someone has said, "This is not a time for us to hate; it is a time for us to love." Let us pray for peace. --L.C.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." --II Chronicles 7:14

MERCY

". . .The Lord is very pitiful, and of tender mercy." (James 5:11) ". . .His mercy is on them that fear him. . ." (Luke 1:50) Oh the wonderful mercy He bestowed upon us, by regeneration and renewing of the Holy Ghost, that He shed on us abundantly! Just think of so great salvation! If we have received that gift, would we not want others to receive it also?

Jesus told a story about one who owed ten thousand talents. But as he could not pay, his Lord commanded him to be sold, and his wife and his children and all that he had, and payment to be made. Then the servant fell down saying, "Have patience with me, and I will pay thee all." Then the Lord of that servant was moved with compassion (mercy), and loosed him and forgave him all that debt.

Dear reader, this is what our Lord has done for us. But then that servant went out and found one of his fellowservants which owed him an hundred pence, and he laid hands on him

and took him by the throat saying, "Pay me that thou owest." But after he pled for mercy, he cast him into prison till he should pay the debt. Then the lord of that servant said, "O thou wicked servant, I forgave thee all that debt. Should not thou also have had compassion on thy fellowservant, even as I had pity on thee?" And his lord was wroth, and delivered him to the tormentors till he should pay all that was due him. So likewise shall my Heavenly Father do also, if ye from your hearts forgive not every one his brother their trespasses. Be ye therefore merciful even as your Father in heaven is merciful.

If we hold a grudge and do not forgive, neither will our Heavenly Father forgive us. If we by the power of the Spirit marvel at that great love and mercy of our Jesus, how could we go through life holding grudges, not forgiving and not loving even our enemies. Divine love and mercy will make a great sacrifice to help others. Jesus died for us while we were yet sinners. He is our example. "To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." (Luke 1:77-79)

Kenneth Garber
Athens, Wisconsin

THE POWER OF HIS RESURRECTION

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." (Philippians 3:10)

As a new Christian, the words, "That I may know Him and the power of His resurrection," thrilled me. I eagerly prayed for and looked forward to experiencing the power of His

resurrection. But somehow it did not occur to me that the rest of the context was suffering and death.

Over the next few years, as I struggled to overcome selfishness and many other faults in my character, and as painful tensions mounted at home, I often felt swamped with struggles, temptations, failings, trials, and loneliness. I wondered longingly *where* the power of His resurrection was. I felt disappointed and let down, and battled discouragement. Still I dreamed of a day when temptations and trials would not affect me or cause me pain and frustration.

Then one day as I read through the now familiar and dear passage again, it jumped out at me: the power of His resurrection *must* be in direct connection to the *fellowship of His sufferings and death!* Just as Jesus suffered much and died a terrible death *prior* to His resurrection, so I must be willing to suffer (struggle) *with Him*, if I would experience His resurrection power.

This has been a comforting thought to me, for I know now that all through the pain and tears, He was answering my prayer, though I did not see it then.

Life has gone on. Some struggles and hurts and tensions *have* eased. Yet life as a Christian is not all smooth coasting. I suppose as long as I'm on earth, it will be an uphill climb. But I rejoice to know that when I am *willing* to share in the fellowship of His sufferings, (though my "sufferings" are really so small in comparison to His) He will also share with me His resurrection power: grace and courage and joy and peace to face each day's demands. **He is faithful!**

Sorrow, disappointment, heartache, and pain reveal to us our constant need for His resurrection power as no sunny, easy day can. The tears and hurts and struggles are His hands of love and mercy reaching out to deliver us from pride and self-reliance; to draw us into closer, sweeter communion and reliance on Him.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." (Heb. 12:11-13)

"Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." (Job 23:8-10)

Come ill; come well;
The cross, the crown,
The rainbow or the thunder:
I fling my soul and body down
For God to plow them under. --A.C.
Susanna Tate
Mishawaka, Indiana

ZION'S GLORIOUS PAST

This song comes from the *Paradiesisches Wunderspiel*, a hymnbook published by the Ephrata Cloisters in 1767. It can be sung to the common Moravian Brethren tune from *Herrnhut--Herz zu Herz vereint zusammen* (Heart to heart in love united). This song describes the pathos of one who is troubled by the many failings of those who have called themselves the Lord's people, their divisions, and sad state of affairs. But it calls us to press forward with hope and courage and to constantly seek the way of Jesus. This is the way of brotherly love and unity with God's people. Notice the reference to the people of God as a

beloved flock. In these days we are still called to be a *flock* of Jesus. This pictures a Body of Christ that is united and sharing one fold and one Shepherd. It pictures life in spiritual and material unity that results in a reality that startles the world (such as in "Zion's glorious past.") --Michael Harris

Oh! how honour, praise, and glory have from Zion fled away!
 Waves of trouble now sweep o'er her like the raging of the sea!
 Trouble covers and surrounds her--Glory, peace, where have you stayed?
 Shall the saints remain in misery, in this dark and evil day?

Zion's glorious past as witness to the world, is it in vain?
 Oh! how dreadful now abandoned--tragic sight, what grief to see!
 Sorrow and disgrace her pathway, for the saints the depth of pain!
 But o'erwhelmed, hope still lives in us! Christ, the Wounded One, sets free.

Oh! what joy and pleasure cheer us, when our pain's deep ocean's filled!
 When our wits at last do fail us, when in fierce distress and fear,
 We have none to choose but Jesus--Comforter and Guide and Shield,
 And He comes to cast behind us all our suffering and tears!

So take heart, you saints in trial, suffering Zion still in pain.
 Though abandoned now and lonely, little flocks to Christ belong.
 Though tormented now and wounded, soon with Him you'll live and reign!
 Look, eternal joy awaits you! Look, your tears will fade in song!

Translated by Peter Hoover and Michael Harris
 Mountain Lake, Minnesota

FOUR THINGS

Four things a man must learn to do
 If he would make his record true;
 To think without confusion clearly;
 To love his fellowmen sincerely;
 To act from honest motives purely;
 To trust in God and heaven securely
 --Henry van Dyke

THE PAIN OF PARTING

As you do your work each day,
Painful memories cross your heart,
And you often think back sadly
To the day you had to part

From your dear departed loved one;
Even now it brings the tears;
Will it always press so strongly
On into the coming years?

Oh, they say time heals the sorrow,
And we're glad it is that way,
For God knows we could not carry
Such a burden every day.

So He sends a day of sunshine
After many days of rain,
And we find the passing moments
That we can endure the pain.

Though at times we think we cannot,
And we think our hearts will break,
Then we hear a tender whisper,
"Fear not, child, I won't forsake."

So we wipe the falling teardrops,
Meditate on memories sweet;
We no longer think of parting,
But instead when we shall meet!

Author unknown

Selected by Mervin and Gloria Hilty

HISTORY OF THE BRETHREN

Alexander Mack, Sr. (1679-1735)

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it. . . So likewise, whoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:28,33)

Alexander Mack was not proud. He was reluctant to form a new fellowship, for most of his closest brethren frowned on it. In his time a radical reaction was in progress, and those involved seemed unaware just how much a reaction it really was. The Pietists had rejected forms and outward ordinances of the state church in which they saw errors and neglect. Mack, also a Pietist, soon understood the need for more than inward worship, sincere as it was. He and a few others determined to have a New Testament Church fellowship. And though it was not his wish, he was the central figure, the main human founder of Brethren churches that survive to the present, the heritage of 3,400 congregations with 600,000 members. We believe Jesus Christ is the true Founder, and that sincere Brethren believers became a part of that universal Church of Jesus Christ--the church of the redeemed sons and daughters of God.

The Mack family had lived and worked in Schriesheim, Germany, since 1560 when Alexander's great-great-grandfather Ebert Mack purchased a flour mill and settled in this agricultural town. The Macks became influential citizens, serving at various times on the town council and operating the mill profitably which was a vital service in their community.

Important as they may have been, they were not exempt from suffering when war came to the Palatinate. And it came frequently. Armies fought back and forth, causing hardship and stress to all the citizens. Several times the Mack family had to flee to the nearby mountains where they camped in the thick

forest until the armies were gone. When they returned to their homes, they found them plundered, and the flour and grain stolen from the mill. Other times they were required to quarter soldiers in their homes and supply food for the armies. Citizens sometimes had to pay heavy tribute money to keep their town from being burned.

This violent past no doubt helped convince young Alexander of the futility of war and the error of Christian's taking any part in it. To him it violated the words and the very heart of the Gospel of Jesus Christ.

Alexander's father was an authoritarian head of his house, hard working and strict. Women of that time were to be in complete subjection to their husbands, and likely Alexander's mother was no exception. She bore eleven children, but only five grew to adulthood. There were four sons: John Philip, John Jacob, George Conrad, and Alexander, the youngest. their only daughter, Anna Margaret, married John Caspar Bayer. The two oldest sons were expected to follow after their father as millers in the town of Schriesheim. George was rebellious, a disappointment to his father who referred to him as the "cursed child." The parents had plans to send Alexander to Heidelberg Neckar College, which was administered by one of his uncles. But when John Philip died at twenty-four, Alexander's plans were changed; he was assigned to work at the mill in his brother's place.

John Philip Mack, Alexander's father, became Burgomeister of Schriesheim for the years 1690 and 1696. Alexander's grandfather had been mayor for thirty years. They were active in the local Reformed Church, his father serving as elder. They all assumed that Alexander would follow in their steps. But God had other plans for this earnest young man. On January 18, 1701, he married Anna Margaret Kling, the daughter of another of Schriesheim's prominent citizens. John Valentine Kling was a town councilor, but he responded to Pietist

teachings. He was to lose his office later when he refused to sign a complaint against his son-in-law, Alexander.

Alexander's son, John Valentine, was born on November 13, 1701, and the next year, Alexander's mother died. This was a hard blow to father Mack, and he soon made his will leaving the mill to his sons. A second son, John, was born to Alexander and Anna Margaret Mack on April 19, 1703.

As Alexander matured in understanding, he became disappointed with the teaching and practice of his church. Studying the Bible, he longed for a more satisfying faith. He found things to criticize in the Reformed Church and in Pastor Agricola, Schriesheim's local leader. The Anabaptist faith appealed to him. By this time the Anabaptists were tolerated if they did not evangelize or attract too much attention. But Mack did not join them. He began to study Pietism, and it was then that both he and his wife were "awakened." as their son later said, "from the death and sleep of sin."

Mack continued to study the Bible and to seek God's direction for his life. He was impressed with Gottfried Arnold's *True Portrait of a Christian and Impartial History of the Church and Heretics*. The preaching of Hochmann also confirmed him in the sincere doctrines of Pietism.

The new views of young Mack meant conflict with his father and brother. Even the rebellion of his brother George was more acceptable to his father who looked upon Pietism as direct disobedience to God and the church. In spite of his father's objections, Alexander persisted in his new-found faith.

The year 1706 marked a new era in the life of this little family. On March 5, Alexander sold his half of the mill to his older brother, reserving a large room and kitchen for his use whenever he would need them. Then in June his father passed away at seventy years of age, disappointed that Alexander would not continue as a miller, had taken up with Pietism, and had left the established church. (to be continued) --L.C.

TRUE HAPPINESS

Happiness is the inevitable result of a certain kind of life. If you don't believe it, someday take time to see how frustrated people spend their time. You will likely find their lives filled with desire for beaches, banquets, and belongings. Then search out the radiant few and you will find them sitting by sick beds ministering to them of God's goodness. They will be carrying food to the hungry. You will find them around a family altar beseeching God on behalf of others. You will find them behind pulpits and teachers' lecterns giving themselves so others might have. In fact, you will find them in nearly every kind of occupation and place on the globe. But there will always be one thing true: they will not be searching for happiness; they will be sharing happiness. They will not be asking to be served, but they will be asking to serve. From first to last, the men and women who were and will be regnant forces of the world, are those who rejoice in the title of servant.

John Drescher in *Spirit Fruit*

COMMUNION MEETINGS

April 5 & 6 Bradford, Ohio

April 26 & 27 Wakarusa, Indiana

June 6, 7, & 8 Tuolumne, California (Mountain View)

Annual Meeting

All are welcome to these meetings. Come and bring your friends.

BIRTHS

ROYER - A daughter, Sadie Josephine, born February 7 to Sam and Rosanna Royer of Nappanee, Indiana.

HUFFMAN - A son, Alec Demitri, born February 12 to Philip and Rhoda Huffman of New Lebanon, Ohio.

FOR YOUTH

UNFOLDING THE ROSE

It is only a tiny rosebud,
A flower of God's design;
But I cannot unfold the petals
With these clumsy hands of mine.

The secret of unfolding flowers
Is not known to such as I.
God opens this flower so easily,
But in my hands they die.

If I cannot unfold a rosebud,
This flower of God's design.
Then how can I have the wisdom
To unfold this life of mine?

So I'll trust in God for leading
Each moment of my day.
I will look to God for guidance
In each step of the way.

The path that lies before me,
Only my Lord knows.
I'll trust God to unfold the moment,
Just as He unfolds the rose.

Author Unknown
From Beside the Still Waters

ADDRESS CORRECTION

Joan Flora 69826 W. County Line Rd.

BLESSED CHILDREN

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." (Mark 10:13-15)

Unless we become as little children, we cannot enter heaven. You know, when we were little, our parents dedicated us to Jesus. And Jesus has touched our lives. That means we are now responsible to Jesus for what we do.

Not all parents have done this. Not all children have been touched by Jesus because they don't have Christian parents. Our parents love us and have given us to Jesus, and that is why they send us to a Christian school. It would be cruel to give us to Jesus and then leave us alone in the world. So when we see children who have not been touched by Jesus, let's just be a shining light to them and show them that our house is built on the Lord. "The Wise Man Built His House upon the Rock."

Summary of school devotions by Kenneth Martin

Submitted by Janice Royer

CHILDREN'S PAGE

Charity. . . Thinketh No Evil

"Teacher talked to us this morning about how wrong it is to tell dirty jokes," Charity told Daddy and Mother at the supper table the next night. "I told her what you said about it being like spreading dirt on fresh, clean snow. She liked that idea."

"And, then," Charity kept talking, "David 'pol-gized' for telling the joke. He said he was really sorry, and he asked the

other boys to forgive him. They said, 'Yes, we will!' and they meant it, too."

"How does that make you feel, Charity?" Mother asked.

"It makes me happy," Charity said. "It seemed like everyone was really happy today, even Teacher. We had such a fun day."

"Remember the Charity-verse that says, 'Rejoiceth not in iniquity, but rejoiceth in the truth'?" Daddy said. "I'm rejoicing, too, that David saw his mistake and accepted the truth that Teacher talked about--the truth about how bad it is to tell dirty jokes. And, I'm glad the other boys forgave him. But, all of those boys have that dirt spread on the clean, white snow of their hearts, and it may stay there a long time. They will have to be very careful to not think about it. They need to keep filling their hearts with the pure, white snow of good thoughts."

"All of us need to do that," Mother said. "Memorizing Scripture is one way to fill our minds with good things. Singing hymns is another thing we can do."

"I'm glad I'm filling my mind with the Charity-chapter," Charity said. "I have to keep working on it so I can say the whole chapter perfectly."

Linda Frick, Gettysburg, Ohio

NONPROFIT ORG.
U.S. POSTAGE
PAID
SONORA, CA
PERMIT # 10

THE PILGRIM
19201 Cherokee Rd.
Tuolumne, CA 95379

THE PILGRIM

VOL. 50

APRIL, 2003

No. 4

"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

THRONED UPON THE AWFUL TREE

Throned upon the awful tree,
King of grief, I watch with Thee.
Darkness veils Thine anguished face:
None its suffering lines can trace,
None can tell what pangs unknown
Hold Thee silent and alone;

Silent through those three dread hours,
Wrestling with the evil powers,
Left alone with human sin,
Grief around Thee and within,
Till the appointed time is nigh,
Till the Lamb of God may die.

Hark the cry that peals aloud
Upward through the whelming cloud!
Thou, the Father's only Son,
Thou, His own Anointed One,
Thou dost ask Him--can it be?--
"Why hast Thou forsaken me?"

Lord, should fear and anguish roll
Darkly, fiercely o'er my soul,
Thou, who once wast thus bereft
That Thine own might ne'er be left,
Teach me by that bitter cry
In distress to know Thee nigh. Amen

John Ellerton, 1875 (1826-1893)

Altered by John Overholt in The Christian Hymnary

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$5.00 per year. Sample copies sent free on request.
Publishing editor: Leslie Cover
Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

DEATH NOT FEARED

Death sometimes takes over a scene of beauty. That spring morning we were driving peacefully to the Valley for the funeral of a dear elderly sister. Around us the trees and grass were turning green; wild flowers bloomed near the highway. Even though war raged on the other side of the world, ours was a scene of serenity. But up ahead brake lights flashed and traffic suddenly slowed to a stop. As we inched our way in the lineup, a helicopter appeared in the distant sky. Men prepared for its landing beside an accident scene with police cars and fire trucks. Two small (it was hard to tell for sure) red cars had collided and were resting, one on its roof beside the road--both demolished nearly beyond recognition. Medi-flight took one driver. The other left in an ambulance which had turned off its lights. Death came on the bright spring morning. We had to wonder what were the thoughts of the drivers that last mile, and were they ready for that final moment?

Death is claiming hundreds in Iraq. Death had come to the dear grandmother whose memorial we attended. Death is an enemy--the last enemy to be destroyed by God. One minister declared his hatred of death, but quickly assured us that Christians need not fear it.

Why do we not need to fear an enemy that is claiming so many lives today? Paul writes that death reigned from Adam to Moses. He also says that our Savior Jesus Christ "hath abolished death, and hath brought life and immortality to light through the gospel." (II Tim. 1:10) We have committed our souls to Christ, and He is able to keep them against that day. (II Tim. 1:12) So, for God's people, it's different now since Jesus rose that spring morning in Judea.

The fear remains for unbelievers. Jesus said, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28)

The promises of Jesus reach beyond the grave. He assured us, ". . . Because I live, ye shall live also." He has life to give us now and when we are helpless in death. See His power expressed in these words: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:17,18)

One elderly lady asked me, "How can God take care of everyone? He must need help!" What a limited view we have outside of God's Word! He has revealed that there is nothing too hard for Him. Can we, even in our poor understanding, imagine God with any less than total power, perfect skill, and unlimited ability? We are hindered by our unbelief. Jesus told the man whose son was possessed, "If thou canst believe, all things are possible to him that believeth." The man's tearful response should also be ours: "Lord, I believe; help thou mine unbelief."

Jesus took upon Him flesh and blood "that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage." Let us not cower in fear before that enemy. When we see it on the road, when death takes our loved ones from us, when the horrors of war assault our understanding, and, above all, when we look ahead to our own death, may we keep our eyes on our Savior. Jesus said, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day," Jesus' promise is to give life; our part is to believe. --L.C.

LOOK UP

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28)

If Jesus were here today, I feel He would say to us these same words as He spoke to His disciples nearly two thousand years ago. The disciples had just asked Jesus when the momentous events that the Lord had just described were going to take place. Jesus gave no specific dates, but in keeping with the eternal value of God's Word, the answer He gave is as valid now as it was then.

The Jews, including the disciples, were endued with a nationalistic fervor as to when the Messiah would again restore the nation of Israel to world prominence. When the Lord described the destruction of the temple and of Jerusalem, the disciples were astounded and troubled. It seems, with the possible exception of John, the disciples did not fully understand Jesus' true mission into the world. Even today, as we see nation arising against nation, I wonder how many Christians are aware of God's Word and purpose. The question is often asked, "Why does God allow such sin, suffering, and conflict in the world?" To eliminate trouble in the world, God would have to destroy all who sin and, or, live selfishly. God created man with a free will. God's love withholds His judgment until man is given an opportunity to exercise his free will by accepting His plan of redemption. It is high time to observe the signs of the time and look up to God's promises and not to become overly troubled by looking down to man's carnal solutions.

The concept to look up can also relate to personal experience in the day to day challenges of life. Many times we become discouraged when things seem to go wrong. Poor

health and financial concerns as well as social relationship problems are all too common. Do we exercise our privilege to look up and receive help and advice in such times of need? A degree of humility is required to look up, for in so doing, we acknowledge a resource other than ourselves. We know our life and sustenance come from the Lord. The born again Christian can behold the image of Jesus in their fellow Christian's countenance. Also, the Church or the assembly of believers represents the Body of Christ on earth. One of the greatest privileges we have is that of looking up to our brother or sister and the Church for help, advice, and encouragement.

I encourage all to guard against looking down on the problems and concerns here but rather exercise our faith and privilege in these times of world unrest by looking up, for our redemption truly draweth nigh.

Joseph E. Wagner
Modesto, California

WORKING TOGETHER IN GOD'S HUSBANDRY

"...So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." (Mark 4:26-29)

This time of year many, many people are looking forward to planting seed. It may be on a huge field or in a small garden. But when we do this, we become farmers. We all know what it is to be a farmer or husbandman, but do we remember that

this is one of the things that God calls Himself? John 15:1 says, "...I am the true vine, and my Father is the husbandman."

God has called us all to help Him in this work of planting and harvesting, and as Jesus said in Matthew 9:37, "...The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he might send forth labourers into his harvest." This harvest is not a physical harvest that can be put in a grain cart or weighed on a truck scale, but is the unmeasurable harvest of the fruit of the Spirit of which mortal man cannot access with scales, yield monitor, or mental judgment.

In I Cor. 3:9 it says: "For we are labourers together with God: ye are God's husbandry, ye are God's building." Again in John 4:37-38, "And herein is that saying true, One soweth, and another reapeth. I sent you to reap. . . ." If we work together with God, He has some rules in place that govern what kind of harvest we will have.

1. We will reap what we have sown. (Gal. 6:7-8)

2. If we sow sparingly we will also reap sparingly, but if we sow bountifully we will also reap bountifully. (II Cor. 9:6) This is even a fact of science. Farmers are always being encouraged not to skimp, because less live plants per acre limits your yield. If you read what is being said here, this verse is also applied to our generosity with each other.

3. The promise of a harvest. "And let us not be weary in well doing, for in due season we shall reap, if we faint not." (Gal. 6:9)

This poem is the story of my doubts, fears, and the rewards we experienced with our first year of farming. There are so many striking lessons from farming, and I think you will see in this poem a picture of God's husbandry in our lives, and of our struggle to plant the seed of truth in the world around us. Jesus talked many times about seed, the subject of the following poem:

PLANTING IN FAITH

Into the ground I plant precious seed;
I'll work till late night with labor and speed;
To follow the marker I'll ever be true,
For I want my rows straight when the planting is through!

At first all was vision and numbers on page.
I studied and studied my lack to assuage.
I chose the good seed, and I paid the high price;
I knew that my ground could not be planted twice.

I plowed the black soil, disced down the sods,
Smoothed out the furrows, and packed down the clods;
I spread out the fertilizer, and worked it in well,
For I knew that in fall, my crop I should sell.

Now pulling the planter, there's so much to do,
This awesome task, it'll always seem new,
This marvel of nature does once again thrill.
O I'm so unworthy, will it show my poor skill?

Now look at the tiny rows, crooked and small.
I doubt if there will be any harvest at all!
Though tempted to worry, there's nothing to do
But to quietly watch till the season is through.

Even faster than corn, up come the weeds.
I look and I think they resemble wrong deeds
That over my life cast their evil green smear,
And cause me to shed the penitent tear.

Now it is time to cultivate the field.
I hope that the weeds haven't damaged the yield.
As I drive down the row, how slow I must go,
For a faster speed surely the soil will throw.

How many times I stopped, I do not know,
To set up the sweeps--Oh, how deep should they go?

For guidance I pray, as I mount up the seat,
And hope that sin's weeds, the profit won't eat.

Where crooked went the planter, now must I go;
It's easy to get sidetracked and the corn overthrow,
Oh, help me, my God, my past errors to bear,
And let me not, Oh Lord, Thy field to tear.

Soon the corn is tall, and so are the weeds;
Another cultivation may be all that it needs.
Now it's too late, the right time is past,
But praise ye the Lord, the corn's growing fast.

Now it is time that the tassels come out.
I pray that the showers will moisten the drought.
To my dismay, the parched ground does dry,
But then how refreshing is rain from the sky.

Praise God that the season is now almost done;
I walk through corn that shades the lowering sun,
I thank God for thousands of large, milky ears,
And pray for warm weather as winter now nears.

With silent thanksgiving, I watch the combine
Roar fast through the field, now harvesting mine.
It harvests the ears and pulls up by the truck,
As I am now with the whole lesson struck.

If now my God can my poor field bless,
Do you think, my dear friend, that for us He'll do less?
He can make us His husbandman, sow His good seed;
Just remember to be patient, and His promises heed.

Praise the Lord for grace to plant and harvest!

Calvin R. Johnson

Arranged by William R. Johnson

West Lebanon, Indiana

It's not a tragedy to have only one talent. The tragedy is not
using it. Selected

SOME COMMENTS ON MUSICAL INSTRUMENTS

"I have no objection to instruments being in our chapels, provided they are neither heard nor seen!"

John Wesley, 1703-1791

"Instrumental music is not fitter to be adopted into the public worship of the Christian Church than the incense, the candlestick, and the shadows of the Mosaic Law."

John Calvin, 1545

"We would like to see all the pipes of the organs in our places of worship either ripped open or compactly filled with concrete. The human voice is so transcendently superior to all that wind or strings can accomplish that it is a shame to degrade its harmonies by association with blowing and scraping.

"That the great Lord cares to be praised by bellows we very gravely question; we cannot see any connection between the glory of God and the sounds produced by machinery. One broken note from a grateful heart must have more real acceptable praise in it than all the wind which sweeps through whistling pipes."

C. H. Spurgeon

Selected by Charlotte Frick

THE STONE ROLLED AWAY

The cry of the ages rings now from the Cross:
It's finished! Completed! It's done!
And all of the demons in hell can't undo
The redeeming work of God's Son!

The earth stands atremble as huge rocks are rent;
Deep darkness envelops the land;
Sealed graves open wide, and their tenants step forth,
Compliant to holy command.

It's finished! It's finished! Behold now the rend
Which severs the great temple veil!
Centurion, quaver! You know this is God
These skewers so cruelly impale!

Now down from the Cross to a new garden tomb,
And death seems the victor at last;
Creation's Creator lies lifeless and mute,
But wait! The dark midnight has passed!

The graveclothes lie empty, each piece in its place;
The massive stone now rolled aside.
Angelic attendants reveal He's alive,
Each claim that He made satisfied.

It's finished! He's risen! He's no longer here!
Why seek Him where corpses lie still?
The sepulcher's empty! Come see where He lay,
The One whom the crowds said to kill.

My Lord and my God! Beside Thomas I bow.
It's finished! Completed! It's done!
The tomb couldn't hold You, and hell can't undo
The redeeming work of God's Son.

Because You chose death, I shall not feel its sting!
Because of Your stripes, I am healed!
You walked through the portals of hell in my stead;
Eternally, Lord, I am sealed.

Sweet music resounds from the valley of death.
Each dawning's a new Easter Day.
Forever a debtor, I bow at Your feet,
The stone from my heart rolled away.

--Mary Mason

Sel. from *The Quiet Hour Echoes*

Defend the Bible? I would as soon defend a lion! Unchain
it and it will defend itself. --C. H. Spurgeon

HISTORY OF THE BRETHREN

Alexander Mack, Sr. (Continued from last issue)

In August, 1706, Mack invited Hochmann, Christian Erb, and other Pietists to Schriesheim to hold meetings in the room he had reserved at the mill. The increased activity of the Pietists alarmed the town authorities, and they reacted with force. At a meeting at the mill on August 22, a Heidelberg official attended and threatened them all with arrest. The local officer Schumm reported at least fifty Pietists meeting in Schriesheim, and that the whole town would be affected if they did not act to stop them.

That night many of them decided to leave, including Alexander and Anna Margaret Mack and their two small sons. Where to go they did not know. They fled first to Heidelberg, a larger city, hoping to meet unnoticed with other Pietists of the area. But the situation was no better than at Schriesheim.

THE NIGHT FLIGHT OF THE MACK FAMILY

The town clock had already struck midnight when Alexander Mack returned home from the meeting at the mill. Hockmann had spoken earnestly and even addressed the hostile strangers sitting in the back seats. Mack was still inspired with the obvious devotion of the speaker to the Lord Jesus. The August night was warm and pleasant, but a chill of apprehension swept over the young father. Anna Margaret was waiting up for him.

"How did it end, dear?" Questioned Anna.

"Not good. We must leave Schriesheim tonight."

"Oh no, Alexander! Why must we leave? When I left, it sounded like Officer Shumm was satisfied that our meetings were not really illegal, but only disturbing to others."

"He may have let us off," sighed Alexander, "if it had not been for the county clerk. He decided to call the soldiers and have us all arrested. We all left before they had time to return. We cannot deny our new convictions. We can't just stay home and not meet together! We have no choice but to flee."

"But where will we go?"

"The Lord will direct us. He has directed us so far. I have sold my part of the mill. We are free to leave, and the night is warm. We must wake the boys and be off with what we can carry. Perhaps my brother will save some of our things until we can return safely. Let's pray first and then decide what we cannot leave behind."

Before daylight, Alexander Mack, his wife, and two boys, ages four and three, were well out of Schriesheim.

"Perhaps we can find a place in Heidelberg where we can live and worship with the brethren there. At least in a bigger city we will not be known and possibly will not be noticed." Mack confided to his wife.

"I hope so. In Schriesheim, everyone knows everyone, and there is no way to live our faith without being reported."

"Look, dear, the morning breaks! Perhaps it also means a new day for us in God's service. One thing we must be sure of, and that is, we will go where God leads us. We will say what He speaks to us, and we will do what He commands. We have already counted the cost, and we know God will not put on us more than we can bear." On they walked, carrying their precious burdens, into a new episode in God's service.

Soon after this, on September 6, Hochmann and Erb were arrested at Mannheim for their Christian witnessing. With them was Martin Lucas who later joined the Brethren. They were questioned, imprisoned, and sentenced to hard labor. This was the time Hochmann preached to the people of Mannheim instead of working his wheelbarrow. Mack tried unsuccessfully

to visit these brethren in prison. He might have been arrested too, but the jail was full, and he was turned away and expelled from Mannheim. (to be continued) --L.C.

FOR YOUTH APPRECIATION

After hearing about another conservative church group whose young folk boys don't enter the church house until services have begun, it was heartwarming to see two benches of our young folk boys in their places ten minutes before services were due to begin. Some of the first mentioned group's youth also act irreverent and disrespectful during services. Thank you, young people, that this is not the scenario in our services. Your reverence and respect will not only be a blessing to you, but to those around you and those who come after you. You young folks of today will not only be the church of tomorrow, but you speak loudly for the church of today.

David and Elva Royer, Goshen, Indiana

Peace and Pardon

Have you met the Burden-Lifter,
Jesus Christ, the Son of God?
Have your heart and soul been cleansed,
In His own precious blood?
He, the One who bore our sorrows,
And who carried all our load--
Who died for our transgressions
And the path to Calv'ry trod.

Have you met the Man of Sorrows?
Who shed His blood for you?
Who stands to intercede with God
To have mercy on you?
Who purchased your redemption

In Calv'ry's crimson flow
 To make a way in righteousness
 For you His joy to know.

He is the *only* Saviour!
 His is the only way
 To find true peace and happiness;
 This is no child's play!
 There is no other fountain
 In which your soul to clean.
 Only one way to heaven:
 On Jesus Christ to lean!

Susanna Tate
 Mishawaka, Indiana

BIRTHS

COVER - A daughter, Cora Elaine, born March 21 to Peter and Denita Cover of Tuolumne, California.

CABLE - A son, Abner Joel, born March 28 to Larry and Liana Cable of Dayton, Ohio.

CHILDREN'S PAGE

DO I LOVE ENOUGH?

Do I love enough?
 'Tis a question asked within my heart.
 Do I love enough?
 No, in God's eyes I'm in part.

Does God love me?
 'Tis a question asked within me.
 Does God love me?
 Yes, to God I'm precious jewelry.

Am I a daughter of the King?
'Tis a question flying through my brain.
Am I a child of the King?
If not, I'm not worth anything.
Esther Taylor
Tuolumne, California

Charity Beareth All Things

At the end of one school day, Charity burst into the kitchen calling Mother as she came. "Mother, I never want to talk to Kimberly again!" she said.

"Why not?" Mother asked in a calm voice.

"Because she doesn't believe anything I say. All day today, everything Rosa and I said, Kimberly didn't believe. I said it was cold out this morning, and she said it wasn't very cold. I said the bell rang, and she said she didn't hear it. I said my pencil is yellow, and she said it's not--it's orange. I said there were a lot of birds at the feeder. She said there were only a few birds. I'm just tired of trying to talk when she's around, and so is Rosa."

"I'm sure that does get tiresome, Charity dear," Mother sympathized. "But, do you love Kimberly?"

"Of course I love Kimberly," Charity answered, surprised that Mother would ask such a question. "I love everybody."

"If you love Kimberly, will you quit talking to her?" was Mother's next question.

"But if she doesn't believe anything I say, why should I talk to her?" Charity wondered.

"How would you like it if Kimberly and Rosa quit talking to you?"

"I wouldn't like it, but I believe them when they say something," Charity answered.

"Remember the verse we are learning in I Corinthians 13? What is it?"

"I Corinthians 13:7: Charity beareth all things, believeth all things, hopeth all things, endureth all things," Charity quoted. "But, Mother, Kimberly is the one that doesn't believe all things!"

"But I'm thinking about the 'beareth all things' part," Mother said. "Don't you think this is a time you need to 'bear all things' and keep talking to Kimberly? It is irritating when someone doesn't believe what we say, but that's a small thing to bear because we love them. If you are patient and kind with Kimberly, she'll probably soon break her habit of disagreeing with you. Then you'll enjoy talking to her again."

"Okay, I'll try," Charity said, and she sighed loudly as she went to change her dress.

Linda Frick
Gettysburg, Ohio

NONPROFIT ORG.
U.S. POSTAGE
PAID
SONORA, CA
PERMIT #10

THE PILGRIM
19201 Cherokee Rd.
Tuumlumne, CA 95379

THE PILGRIM

VOL. 50

MAY, 2003

No. 5

"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

Dear Lord, I do not ask
That Thou shouldst give me some high work of Thine,
Some noble calling, or some wondrous task.
Give me a little hand to hold in mine.
Give me a little child to point the way
Over the strange, sweet path that leads to Thee.
Give me a little voice to teach to pray;
Give me two shining eyes Thy face to see.
The only crown I ask, dear Lord, to wear
Is this, that I may teach a little child.
I do not ask that I may ever stand
Among the wise, the worthy, or the great
I only ask that softly hand-in-hand,
A child and I may enter at the gate.

Author Unknown
From *Seven Things Children Need*
by John M. Drescher

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$5.00 per year. Sample copies sent free on request.
Publishing editor: Leslie Cover
Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

MOTHER'S HANDS

Mama, Mother, Mom--her name is dear and precious. We pay yearly tribute to the ones who conceived, nurtured, and cradled us--whose hands blessed us innumerable times.

One mother's hands seemed grotesque and ugly to her daughter. She told her mother how much she love her face, her words, her arms, but she could not love her hands. Then the mother recounted how she had burned her hands badly in rescuing her daughter when their house was on fire. At the close of this story, the daughter exclaimed, "Mother, I love your face, I love your voice, I love your arms, but most of all, I love your hands!"

Mother's hands represent her years of service to her family and to others. Proverbs 31:19,20 reads, "She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." To trace the pattern of movement of the hands of a busy mom would reveal a maze of motion most intricate as she cooks and sews, washes little faces, prepares lunches, makes beds, and wipes tears. Mom's work is sometimes belittled as a boring and unskilled waste of time, but in reality, this job is one of the most important of all. It takes skill and practice to learn the keyboard of a computer, not to mention many of the decisions and problems in business. But consider the intricacies of a mother's daily duties. Some can be learned through practice, like a keyboard. But many of a mother's jobs take ingenuity, devotion, and skills learned only by experience and love. What do you do when baby upchucks a full stream--repeatedly? How do you handle the envy of two very close in age? How can you keep three active under-school-age children

off the road, in the playpen, out of the cookie jar, and on and on? We men can't even list the duties and surprises our wives face constantly.

Mother's hands possess untold abilities. It is good to remember your own mother's hands and what a blessing they were to you. Our passage in Proverbs speaks of service of a godly woman to her family. The spindle and distaff are both tools for hand-spinning wool or flax. It those days, garments and blankets were made by hand, beginning with raw materials. These verses also tell of hands that reach out in service to the community--the poor and needy.

Undoubtedly, praise is due to our faithful mothers, sisters, aunts--and not just once a year. May God bless them as they continue in the vital, unique calling of ministering at home, in the church, and in the world. --L.C.

THE LAW OR GRACE?

"For the law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17)

About 8:35 PM that Thursday night of October 31, I drove through the darkness down S.R. 263 as I came home from a welding class at the local Hobart dealer. The truck was acting up that night, and every couple miles it would sputter, cough, and try to die! So far I had succeeded in keeping it from dying by just stomping on the gas for a minute until it ran smoothly. I coasted over the small hill and bumped over the tracks and drove slowly down the deserted main street of West Lebanon. As I drove past the small shops, I looked down and held my speed at 30 MPH, exactly the speed limit. Slowly I climbed the next small hill and drove past our road.

Since I was taking the Miller boys home, I would go just outside of town to their place before going home. All this time we conversed, and in hardly five minutes I would have dropped them off and continued on home. Just then the truck crackled and popped, and I instinctively rammed on the gas. Only about two seconds passed and it again hummed smoothly taking us quickly out of town. I glanced down at the speedometer and did some thoughtless figuring. I had sped up to 45 but was almost out of town, so I slowly took my foot off the gas and coasted toward the 55 sign just out of town. "There's a cop," one of the boys quickly interrupted as they both turned around and looked out the back window. One quick glance out the right side mirror and I saw the once hidden officer pulling out behind me with lights brilliantly flashing! My heart went to my stomach: I was caught! Quickly I pulled off and waited for what seemed like eternity. As I looked in my rear view mirror, I could see little but the whirling of the police car's lights.

Just then I was blinded as the officer shined his flashlight in my eyes. "Good evening," he said.

"Hello," I said weakly.

"Do you know why I pulled you over?" he inquired.

"Um. . . I was going too fast," I managed to reply.

"Do you have any idea how fast you were going?" he probed.

"Uh, about 45," I confessed as my heart sank in fear and dread.

"You're right," was his final reply. I was condemned; the LAW had caught me, and guilt, embarrassment, and dread were overwhelming.

The officer took my ID and left me sitting in the darkness, waiting for his judgement. Finally he came back and delivered the sentence. I would not be given a ticket, only a warning. That was GRACE, unmerited favor shown to me even though I was guilty of the accused trespass. He passed me his warning:

"Calvin R. Johnson. . . did unlawfully operate a . . . 1987 yellow Ford truck. . . in violation of state law did. . . drive over the speed limit. . . correct offence at once. . ." It stung; I was totally guilty. You would think that the grace would have made me rejoice, but it only stung worse. Why then, does God's grace lift the heart to praise?

There is a fundamental difference between God's grace and man's pardon. God's grace forgives; man's pardon does not lift the condemnation of a guilty conscience. It only removes punishment inflicted by others and demanded by the Law, and it does not deal with the self-inflicted pain of guilt. God's means of grace--salvation--is whole and complete. "The like figure whereunto baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." Notice how this salvation has come about: by the resurrection of Jesus Christ. Only He has the power to free our minds from the powers of guilt, which is the sting of death.

The experience of getting caught for speeding was good for me; it made the feeling of being in the clutches of the law a reality to me. "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:28-29)

The experience was a small but terrible foreshadowing of the time when sinners shall stand before the great white throne. How wonderful it is that we may avail ourselves of His grace, and claim on that day the forgiveness that only He can give. "For the law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17)

Calvin R. Johnson
West Lebanon, Indiana

THOUGHTS

"If I regard iniquity in my heart, the Lord will not hear me."
(Psalm 66:18)

regard (re+garder, to guard, heed, keep) 1. To keep in view; look at, esp. closely or attentively. 2. To hold (one) in high esteem. 3. To show respect or consideration for heed. (from Webster's Collegiate Dictionary c. 1944)

"Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face."
(imagination) (Eze. 14:3)

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man." (Mark 7:21-23)

"But those things which proceed out of the mouth come forth from the heart; and they defile the man." (Matt. 15:18)

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:37)

"The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." (Jer. 17:9,10)

"A new heart also will I give you, and a new spirit will I put within you. . . And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Eze.. 36:26a,27)

"Finally, brethren, whatsoever things are true. . .honest. . .just. . .pure. . .lovely. . .of good report. . .if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8)

"Blessed are the pure in heart: for they shall see God."
(Matt. 5:8)

We know from Scripture that thoughts come from God: "How precious also are thy thoughts unto me, O God!" (Psalm 139:17a) From Satan: "Why hath Satan filled thine heart to lie to the Holy Ghost?" (Acts 5:3b) (See also Matt. 16:23.) Thoughts also come from our own hearts. (Luke 6:45, Prov. 23:7) We are responsible for what we allow our minds to dwell on. The mind is a battlefield. "That Christ may dwell in your hearts by faith. . ." (Eph. 3:17) It is important to stay in the Word: "For the word of God is. . . a discerner of the thoughts and intents of the heart." (Heb. 4:12)

Since there are three sources of our thoughts, we must as a warrior, take every thought captive. Check them out against God's Word, and if they are evil, throw them out. The same for imaginations; if bad, throw them down. (II Cor. 10:5) We stand by faith. One of the seven things the Lord hates is "An heart that deviseth wicked imaginations." (Prov. 6:18) "And let none of you imagine evil against his brother in your heart." (Zech. 7:10b) We must with purpose of heart cleave unto the Lord. (Acts 11:23) "For I know the things that come into your mind, (saith the Lord) everyone of them." (Eze. 11:5)

So thoughts come, good and bad. Those retained bring forth fruit: we speak them and live them. By our words and actions we will be judged. (Matt. 12:37, Rev. 20:13)

Dear Lord Jesus, create in us clean hearts, (Psalm 51:10) pure and spotless, by faith in Thy blood, that we may be Thy holy habitation (dwelling). (II Cor. 6:16) . . . Amen.

Kevin Garber
Athen's, Wisconsin

ANNUAL MEETING NOTICE

Annual Meeting for the Old Brethren will be, Lord willing, June 6, 7, & 8 Tuolumne, California, in the Mountain View meeting house. All are welcome to these meetings. Come and bring your friends.

CHARACTERISTICS OF THE SELF LIFE

The following are some of the features and manifestations of the self-life. The Holy Spirit alone can interpret and apply this to your individual case. As you read, examine yourself in the very presence of God.

Are you ever conscious of:

--A secret spirit of pride or an exalted feeling in view of your success or position--because of your good training or appearance--because of your natural gifts and abilities--an important, independent spirit? Prov. 16:18; 20:6; 25:14; Rom. 12:3; James 4:6.

--Love of human praise; a secret fondness to be noticed; love of supremacy, drawing attention to self in conversation; a swelling out of self when you have had a special open door in speaking or praying? John 5:44; 12:42,43; I Cor.13:4.

--The stirrings of anger or impatience which, worst of all, you call nervousness or holy indignation; a touchy, sensitive spirit; a disposition to resent and retaliate when disapproved of or contradicted; a desire to throw sharp, heated remarks at another? Psalm 37:8; Ecc. 7:9; Luke 21:19; James 1:19.

--Self-will; a stubborn, unteachable spirit; an arguing, talkative spirit; harsh, sarcastic expressions; an unyielding, headstrong disposition; a driving, commanding spirit; a disposition to criticize and pick flaws when set aside and unnoticed; a peevish, fretful spirit; a disposition that loves to be coaxed and humored? Deut. 1:43; Mal 2:2; James 3:17; II Peter 2:10.

--Carnal fear; a man-fearing spirit; a shrinking from reproach and duty; reasoning around your cross; a shrinking from doing your whole duty to those of wealth or position; a fearfulness that someone will offend and drive some prominent person

away; a compromising spirit? I Sam. 15:24; Prov. 29:25; Gal. 2:12; I John 4:18.

--A jealous disposition; a secret of envy shut up in your heart; an unpleasant sensation in view of the great prosperity and success of another; a disposition to speak of the faults and failings, rather than the gifts and virtues of those more talented and appreciated than yourself? Gen. 26:12-16; I Sam. 18:8,9; Prov. 6:34; 14:30; Matt. 21:15; Rom. 12:9,10.

--A dishonest, deceitful disposition; the evading and covering of the truth; the covering up of your real faults; leaving a better impression of yourself than is strictly true; false humility; exaggeration; straining the truth? Psalm 15:2,3; Isa. 29:13; Jer. 17:9; Matt. 23:28; Luke 22:48; Acts 5:2,3; I Tim. 4:2.

--Unbelief; a spirit of discouragement in times of pressure and opposition; lack of quietness and confidence in God; lack of faith and trust in God; a disposition to worry and complain in the midst of pain, poverty, or at the dispensations of Divine Providence; an over-anxious feeling whether everything will come out all right? Isa. 7:9; Luke 12:28-30; I Cor. 2:14; II Cor. 5:6; Heb. 11:6; I Pet. 5:7.

--Formality and deadness; lack of concern for lost souls; dryness and indifference; lack of power with God? Matt. 15:14; II Tim. 3:5; Rev. 2:4; 3:1.

--Selfishness; love of ease; love of money? Amos 6:1-6; Luke 12:19-21; I Tim. 6:10.

These are some of the traits which generally indicate a carnal heart. By prayer, hold your heart open to the searchlight of God until you see the very insides thereof. "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me." (Psalm 139:23,24)

The Holy Ghost will enable you, by confession and faith, to bring your "self-life" to the death. Do not patch over, but go to the very bottom and clean out all the dross. It alone will pay.

Oh, to be saved from myself, dear Lord!

Oh, to be lost in Thee!

Oh, that it might be no more I,

But Christ that lives in me!

"Create in me a clean heart, O God; and renew a right spirit within me." (Psalm 51:10)

Author unknown. From the Gospel Tract and Bible Society

THE HEAVENLY WAY

As I think of Jesus on the Cross,

Tears fill my eyes, to glisten;

He loves and guides, even me,

If I'll be still and listen.

Jesus walks and talks with me;

He watches and hears when I pray;

He knows of everything I do,

And He knows of everything I say.

Sometimes I become so busy in the day,

The daily tasks may overwhelm me;

But if I keep my eyes upon Jesus,

He will lead, direct, and set me free.

If I'm careful what I think and where I go,

Even though my path may become dim;

As I stumble, He will help me up again,

If I'll be still and listen to Him.

As I read the Bible, God's Holy Word,

And in singing praises to Him, I will grow;

Then I can rest assured, He has heard;

If I'll obey the heavenly way, I'll know.

Leona I. Miller, Sonora, California

HISTORY OF THE BRETHREN

Alexander Mack, Sr. (Continued from last issue)

Late in 1706, Mack and his family finally found refuge in the small rural village of Schwarzenau where Count Heinrich Albrecht allowed religious refugees to settle. He was able to buy a house on a small piece of property on a hill above the town on the trail to Berleburg. Others built huts on the same hill, and the little community became known as the Huttenthal or Valley of Huts.

It was a peaceful setting, and about 300 refugees or non-conformists of various beliefs located there. Schwarzenau lies beside the Eder River where it winds gently through a valley of farmland. As it was more primitive, Count Heinrich was glad to have settlers come to help in its development. The count was also sympathetic to these believers; four of his sisters had become Pietists.

Here in Schwarzenau, the Pietists could meet undisturbed. It must have been a relief to the Macks after leaving their home and their birthplace to wander until they could find a place to live in peace. In *Counting the Cost* by William G. Willoughby is this account of the Pietist meetings at Schwarzenau:

"By 1707, there were several different groups of Pietists living in Schwarzenau. The most enduring was the group which met in the home of Alexander and Anna Margaret Mack. This group met on Sunday afternoons or weekday evenings around the fireplace in Mack's 'big room.' A typical gathering included several families, one or two widows, and several unmarried persons--all searching together for the truth which they believed Jesus had taught. Services began with the singing of their favorite Pietistic hymns, followed by unison voicing of the Lord's Prayer. When Hochmann was present, he would stand before the group with his Bible in his hand to 'explain the word'

with great zeal in a loud voice. In Hochmann's absence, Mack would interpret the scripture. After the scriptural exposition, the whole group would kneel, raising high their arms in fervent prayer. Following a hymn and a closing prayer, the group would disperse."

During the spring and summer of 1707, Alexander Mack gained experience by traveling with Hochmann on his preaching tours. They preached in the Marienborn area and perhaps as far away as Basel, Switzerland.

The rest of Mack's life is tied closely to the fellowship begun in Swarzenau with a company of eight men and women.

COUNT THE COST

When Ernest Christoph Hochmann was in a Nurnburg prison for his preaching, George Grebe and Alexander Mack wrote to him for his opinion on baptism. They felt they needed to be obedient to Jesus in everything, and baptism was one item on their consciences. They proposed a threefold or "trine" immersion in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost as Jesus had commanded in Matthew 28:19.

Hochmann's answer dated July 24, 1708, agreed with such a baptism if they truly had convictions for it. He warned them, however, that "One must, therefore, first carefully count the cost, if one will follow after the Lord Jesus in all the trials which will certainly follow from this."

The expression "count the cost" echoes the challenge of our Saviour in Luke 15:27,28: "And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" Jesus was talking to His followers and to us. The cost of our salvation was paid once for all when Jesus suffered and died on the cross. But if we would follow Him, there is a cross for

us, and there will be a cost to us of giving up our will and our self to let Him rule in our daily lives.

The cost in Mack's time was easily understood. To baptize was to commit an offense against the powerful state church as well as the government. It could cost their freedom and even their lives.

"Count the cost" became a motto of Alexander Mack's. A biography of Mack by William G. Willoughby of Laverne, California, is titled Counting the Cost. A poem by Mack is named "Count Well the Cost." Its first of thirteen stanzas follows:

*Christ Jesus says, "Count well the cost
When you lay the foundation."
Are you resolved, though all seem lost,
To risk your reputation,
Your self, your wealth, for Christ the Lord
As you now give your solemn word?*

(Translated by Ora W. Garber. From European Origins of the Brethren by Donald Durnbaugh.) --L.C.

BAPTISMS

Roger and Mary Williams and Laura Caudill were baptized April 13 near Wakarusa. Catherine Johnson was baptized April 23 near Williamsport. They were welcomed into the Indiana Congregation. We pray that these new members will faithfully serve in the Kingdom of the Lord Jesus.

MARRIAGES

Reuben Royer and Abigail Miller were married March 29 in Wakarusa, Indiana. New address: 68501 Cedar Rd.

Nappanee, IN 46550
(574) 633-2116

Nathan Royer and Carrie Royer were married April 19 in Wakarusa, Indiana. New address: 64656 S.R. 19

Goshen, IN 46526

FOR YOUTH

This section we call "For Youth" is set apart for young people. We have printed quite a few poems written by some of you. I want to encourage more of you to write your thoughts and send them, or select writings or poems that have been meaningful to you. Was a sermon at church or a lesson at school especially impressive? Did you experience something that taught a lesson? It is good to share the inspirations God gives us. --L.C.

The Stormy Night

Yes! There's light at the end of the valley;
One bright star in midnight of pain;
Lighthouse beams o'er the seas of temptation;
Through the struggle and tears there is gain.

For life's deepest joys are not measured
By the yardstick of bright, carefree days,
But by peace and by real satisfaction
Found in patience through long, weary ways.

And the service that seems the most lowly,
The least praised and least noticed by men.
Done simply for love of the Saviour
Is the one that will count in the end.

Though hard be your lot, unrelenting,
And vainly you seek for relief,
Yet God always rewards faithful service;
Sometime life's pain will seem brief,

As you look back and view the unfolding
Of God's answers to agonized prayers--

See gracious plans He was beholding
For your escape from the sly fowler's snare.

For God will *not* leave you in darkness;
He knows the clear path through the storm,
And He will lead you through to the sunshine,
Though your soul has by sorrow been torn.

Susanna Tate,
Mishawaka, Indiana

CHILDREN'S PAGE

Charity. . . Believeth All Things

"Hold real still, Charity, while I make your part." Mother said. "Okay, now I've got it straight. What verse are we learning now?"

"I Corinthians 13:7: 'Beareth all things, believeth all things, hopeth all things, endureth all things,' " Charity quoted.

"Very good," Mother said.

"But, 'believeth all things?'" Charity said, with a question in her voice. "You and Daddy tell me not to believe everything I hear."

"And that is right, dear. There are things we hear that we know are not true. But, I think this 'believeth all things' means that if we love everybody as we should, we'll trust them and always think, or believe, the best of them. We'll believe that each person wants to do what's right. We'll believe God and His Word. We'll believe that our parents want what is best for us and obey them. We'll believe that what Teacher tells us to do is what is good for us to help us learn."

"Do you mean, like when Lyndal ran right into me the other day and knocked me down, then said he was sorry, I should believe he *was* sorry? I still think he did it on purpose!"

"Yes, I think you should believe that he was sorry," Mother answered. "You don't know for sure he did it on purpose, so you need to love him enough to believe he really did not purposely do such a thing."

"It *was* a mean thing for him to do! It hurt when I fell on the gravel. Besides, then Rosa got to base without getting caught. And I could have caught her if Lyndal hadn't knocked me down!" Charity was still upset about it.

"You must forgive Lyndal, Charity," Mother said. "You won't be really happy until you do. Believe it was an accident, and that Lyndal really was sorry."

"Okay," Charity said as she jumped off the stool. Her hair was neatly braided, and she was ready for another school day.

Linda Frick
Gettysburg, Ohio

NONPROFIT ORG.
U.S. POSTAGE
PAID
SONORA, CA
PERMIT # 10

THE PILGRIM
19201 Cherokee Rd.
Tuolumne, CA 95379

THE PILGRIM

VOL. 50

JUNE, 2003

No. 6

"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

PENTECOST

Great was the day, the joy was great
When the divine disciples met:
Whilst on their heads the Spirit came
And sat like tongues of cloven flame.

What gifts, what miracles He gave!
And power to heal, and power to save!
Furnished their tongues with wondrous words
Instead of shields and spears and swords.

Thus armed He sent the champions forth,
From east to west, from south to north;
Go and assert your Saviour's cause;
Go, spread the mystery of His cross.

These weapons of the holy war,
Of what almighty force they are,
To make our stubborn passions bow,
And lay the proudest rebels low.

Nations, the learned and the rude,
Are by these heavenly arms subdued,
While Satan rages at his loss,
And hates the doctrine of the cross.

Great King of grace! my heart subdue;
I would be led in triumph too,
A willing captive to my Lord,
And sing the victories of His Word.

The Pilgrim, 1975, From an old hymn book loaned by Keith Hootman

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$5.00 per year. Sample copies sent free on request.
Publishing editor: Leslie Cover
Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

HOOKED ON MILK

What a strange title! Is it possible? Being hooked or addicted is usually to something stronger and more damaging than milk. Yet I think it is possible. If being hooked (or addicted) means dependant, and miserable without it, then one can be hooked on milk. Babies are.

I have an eight-week-old calf. When I bought it at the cattle auction, it was wild as a deer and defiant besides. I decided that the only way I could tame it was to make it accustomed to being bottle fed. At first, it was so upset that the bottle of milk meant nothing but more trouble. Each morning and evening we held it still and put the calf nipple in its mouth. Gradually it realized the value and began to drink. Before long it looked forward to its bottle, and yes, it did become tame. Now it is "hooked."

Milk is our first food. For babies it is complete and adequate. God described the promised land as flowing with milk and honey. Its high calcium makes it good for strong bones--the very framework of our bodies.

Peter writes that we should "as newborn babes, desire the sincere milk of the word, that ye may grow thereby." Psalm 119:103: "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" Verse 105 says, "Thy word is a lamp unto my feet, and a light unto my path." Verse 11: "Thy word have I hid in mine heart, that I might not sin against thee." Wouldn't it be great if we could develop addiction to this milk of the Word! Paul wrote that the household of Stephanas had "addicted themselves to the ministry of the saints."

When we are addicted in such a way, the results are good--not like the current drug addictions accompanied by sickness,

shaking, hallucinations, and crime. This addiction will make us grow. Babies grow on milk and so does my calf. But the milk of the Word promotes growth in grace and the knowledge of Jesus, the very framework of our spiritual lives. Where else can we find the revelation of the love of the Father and Jesus the Son? What besides God's word can show us our duty and destiny? The hymn by Fanny Crosby says:

Tell me the story of Jesus;
Write on my heart every word.
Tell me the story most precious,
Sweetest that ever was heard.

Some have gone by the motto: "No Bible, no breakfast," or "No prayer, no breakfast." Don Hustad in *Crusade Hymn Stories* proposes also: "No hymn of praise, no breakfast!" He suggests for one, the hymn of Thomas Ken (1637-1711):

Awake, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and joyful rise
To pay thy morning sacrifice.

When we have this addiction to the milk of the word, it will not be difficult to maintain daily Bible reading--in fact, it will be painful to miss that time of devotion, praise, and study. --L.C.

THE STABILITY OF THY TIMES

Isaiah 33:6: And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.

There is a strange stillness. The sky has a funny color. It seems even the common sounds of nature have come to a stop. As we sense the early morning atmosphere, we hardly know how to plan our day. We can't mow hay. It doesn't seem wise to tear off the roof. In fact, the uneasiness of the time will

hardly allow us to make any kind of plans at all. The frustrating part is that it has been this way for several days: rain, rain, rain, and the hay needs to be mowed and the garden planted, and we don't know how to plan until the weather stabilizes.

Sometimes we think it would be nice if the only unstable thing in our lives would be the weather. We as humans experience times of sickness, low finances, disagreements in our marriages, stubbornness in our children, problems in our church and community relationships, unsettling national news, accidents, and various other disappointments we could describe as storms. In these unsettling times it is difficult to find reasonable answers. And in so many ways our road to peace and progress appears to be blocked.

It is tempting in these times to move foolishly, speak rashly, become emotionally unbalanced, and make unwise choices that would only multiply the instability of the time. No doubt we all have experienced the humiliation of being responsible for such a response. If not, maybe we are that double minded man that is unstable in all his ways. (James 1:8)

However, these times are golden opportunities to strengthen our faith in God and develop lasting relationships with one another. By the grace of God we can make progress in destroying self by honestly assessing the present circumstances, making it a matter of prayer, searching the Word, seeking council of our brethren and companions, and making decisions that are best, not for ourselves but for all involved.

When we think of stability, we think of two properties:

(1) A Good Foundation. Jesus said, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." (Matt. 7:24,25) Apostle Paul said, "For other foundation can no man lay than that is laid, which is Jesus Christ."

(I Cor. 3:11) Who would build expensive buildings on a poor foundation or no foundation at all? Who would make major, long-term investments in a land with an unstable government?

(2) Power Under Control. We know power out of control is explosively dangerous. A container of nitroglycerin is what we call very unstable. One little shake or bump and we have an explosion equal to the contents. However, when we mix nitroglycerin (wisdom) with sawdust (knowledge) we have dynamite, a very useful product, yet a product to be feared. Our laws require that dynamite be only in the hands of wise, knowledgeable, and honorable people. Power, no matter how stable, is not safe except in the hands of one who fears. Certainly the "fear of the Lord" is the third and most valuable ingredient for the stability of our times. Solomon tells us that the fear of the Lord is the beginning of wisdom and knowledge. (Pro. 1:7, 9:10)

We all know the story of a young man named Daniel, who was stripped of everything that we would call familiar: family, culture, most of his friends, and a future of his choice. Yet in the midst of such a storm and loss, the Scriptures tell us that "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." We know what God was able to do with a man like Daniel.

When Queen Esther found her life and lives of her people threatened, it was through council and fasting that the Jews found deliverance (salvation and stability) from God for such a time as this.

As David navigated through a difficult relationship with Saul, he found answers and stability in respecting God's anointed.

Joseph said, "How then can I do this great wickedness, and sin against God?" And he too found his way through the storms of his life from the dungeon to the throne.

Does God see in us the stability that he saw in Abraham when he said, "For I know him, *that he will command* his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; *that the LORD may bring upon Abraham that which he hath spoken of him.*"

The stable person is not the rich, nor is he the one who seemingly never changes. It's not required that we live in the same place for thirty years to prove our stability. Stability and salvation is denying ourselves, taking up the cross, and following Jesus. (Matt. 16:24) It's worshipping and serving only the Lord thy God. (Matt. 4:10) It's serving only one master. (Matt. 6:24) It's knowing that we are servants to whom we obey. (Rom. 6:16) It's minding the things of the spirit. (Rom. 8:5) It's friendship with God and not the world. (James 4:4)

One of the most unsettling, fearful, and unavoidable experiences in the future of all men is death. It is a future event that many people choose not to deal with. If we haven't faced this last enemy with knowledge, wisdom, and the fear of God, how can we successfully handle the problems of the present? "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I Cor. 15:58)

What a great foundation! What great power! What an opportunity! The fear of the LORD is his treasure.

Tom Royer
Goshen, Indiana

There are reported to be 773,692 words in the Bible--but "worry" is not one of them. "Worry" is not in God's vocabulary, and should not be in ours. --From *Pulpit Helps*

A DIVINE PERSPECTIVE

"How old do you think I am?" I asked the row of lively children in front of me. The answers came fast and furious. "65!" "99!" "19!" "140!" Somewhat amused, I informed them that, in reality, I was 41.

We answer questions, form opinions, and make decisions based on our frame of reference which includes knowledge and experience. In the case of these children, both were lacking. In addition, we frequently form our opinions and conclusions from selfish desires and worldly influences, not from God's perspective. Children often reflect this immature perspective and sadly, many adults do also.

The world teaches that there is no absolute truth, no standard on which to build our lives. All is relative; situation determines ethics. In other words, it is all right to steal to help someone. Killing another person is justifiable if it is for the defense of our country. Immoral relationships are acceptable if there is a willing partner. Not so, if we follow God's standard! We see America drowning in a sea of confusion and sin, the direct result of a disregard and contempt for God's truth.

Such we expect from the world. What about the church? Many in Christian circles claim salvation while living in disobedience to God's word. Salvation is purported to be a "one time event," with little emphasis on faithfulness, obedience, stewardship, and service. Many would do well to heed the advice given to Benhadad, the boastful king of Syria: "Let not him that girdeth on his harness boast himself as he that putteth it off." (I Kings 20:11)

Has the church in America bought into the world's philosophy of situational ethics? Are the teachings of Christ (deny yourself, love your enemy, wash one another's feet, etc.)

relevant to our day? Can the principles taught become practice? Can we live a consistent life in such a society?

Yes, yes, yes, and yes! An elderly man was once asked the secret to his success. His simple answer was "Good choices." "But how does one make good choices?" "Experience," was the reply. "And how does one get experience?" With a wry smile, the older man said, "Bad choices." Often this is true. However, Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:32,33) That certainly does not sound as if bad choices are necessary for success.

A dependence on Christ is the key to success in the Christian's life. Dependence on His word. His will. His way. His life. His death. His guidance. His control. The Word of God and our literal interpretation and acceptance of such is essential to our faith. We have been taught well and have had many good examples in the lives of preceding generations, but our surest anchor is the Lord Jesus Christ and His divine perspective guiding our lives in thought, word, and deed.

Lloyd Wagner

Modesto, California

SECURITY

Do any of you hear and read of wars and rumors of wars and long for peace? Maybe you are busy rearing a family of children of various ages, and you have conflicts and misunderstandings. Satan knows the time is very short. In a recent meditation, we were startled to find how many of our Bible's warnings of the end time are happenings of today!

How so we really feel about the return of Jesus? I confess that I have mixed feelings as I wonder how ready I am. Would my Father in heaven feel I am one of His? And yet I also long

to leave this world of turmoil. What could any of us want more than the security and place of a home in heaven! How I long for its rest and peace. What do peaceful people do to give them a radiant calm that others of us feel we lack?

In a sermon the story was told of two painters attempting to paint the picture of peace. One painted a serene setting with everything perfect and peaceful. The other painted a stormy picture of a tree driven with wind and near raging water. On the tree was a secure limb with a sheltered nest. In the nest was a mother bird with her young observing the storm. That picture showed real peace.

Why do we not sometimes feel secure? Don't we know that our Father in heaven knows even the number of hairs on our heads? (Matt. 10:30)

Security does not begin in our world around but with our hearts and minds within. How firm is my trust? Why would the world's surroundings bother me? Jesus said these things must come to pass. (Matt. 24:6) Although our surroundings may have a bearing on our feelings, let us not waver in the faith since our faith is rooted and grounded in His love. (Eph. 3:17-19) Our security is found in our Lord Jesus Christ.

Vicki L. Witmer

New Madison, Ohio

HISTORY OF THE BRETHREN

Schwarzenau Baptism

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:19,20)

The Brethren in Schwarzenau claimed this promise as they resolved by the grace of God to obey Him in baptism. They, with other Separatists, Pietists, and Anabaptists, had rejected infant baptism, regarding it unscriptural and ineffective. But what of the command of Jesus to go into the world and baptize all nations? And what about Peter's Pentecost sermon when he called the crowd to "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost"? If they rejected their infant baptism, then were they unbaptized? They wanted with all their hearts to be obedient to Jesus.

Alexander Mack was living in Schwarzenau, worshiping with Pietests, and taking preaching tours with Hochmann. They were free from persecution in Schwarzenau. Count Heinrich Albrecht (or Henry Albert) allowed religious liberty for all his subjects. The count himself was impressed with Hochmann and Pietist teaching, and four of his sisters had become Pietests and married commoners.

These Pietists of Schwarzenau, though they enjoyed protection and good fellowship, were seeking to know more of God's will. Alexander Mack and others were not completely satisfied with Pietists' rejection of ordinances commanded in the New Testament. In 1708, Christopher Hochmann was in prison in Nurnburg. The Brethren wrote to him, as their spiritual leader, regarding their intentions to organize and baptize believers. Hochmann gave his consent, specifying that they should not become sectarian or look down on those who believed differently. With this encouragement, one of the Brethren was chosen to write a letter telling of their plans and hopes, inviting the Pietists of the Palatinate to join with them in their new fellowship. A small sample from that letter follows:

"Dear brethren, please have patience with this simple letter, as the dear Savior and Redeemer has patience with all of us, and hears and sustains us in His longsuffering.

"I also want to remind the dear brethren that we must publicly profess that which Christ Jesus taught and did without hesitation or fear of men. We need not be ashamed and must above all suffer and endure all things with rejoicing.

"Joy! Joy! More joy! Christ prevents all suffering. Bliss! Bliss! More bliss! Christ is the sum of grace! . . .

"Dear brethren! What is then better than being obedient and not despising the commandments of the Lord Jesus Christ, the King of Glory? This, especially as we have left all sects because of the misuses concerning infant baptism, communion, and church system, and unanimously profess that they are rather man's statutes and commandments, and therefore do not baptize our children, and testify that we were not really baptized. . .

"So then, if some more brethren wish to begin this high act of baptism with us out of brotherly unity according to the teachings of Christ and the apostles, we announce in humbleness that we are interceding together in prayer and fasting with God. We will choose him whom the Lord gives as the baptizer as God will reveal to us. If we then begin in the footsteps of the Lord Jesus to live according to His commandment, then we can also hold communion together according to the commandment of Christ and His apostles in the fear of the Lord. We now wish from the bottom of our hearts, grace, peace, and love for all brethren from God our Father in Jesus Christ, His beloved Son, through the Holy Spirit. . ."

(From *European Origins of the Brethren* by Donald F. Dumbaugh)

This letter was from one of the first eight. It was sent in love with hope that like-minded ones would unite with them. Apparently it did not have the effect they hoped for because only eight people launched out in faith in the new venture. However, the letter did inform those looking on. Undoubtedly, there were many who were waiting to see what would happen

and later did join with the Brethren. (To be continued next month.) --L.C.

Review questions:

1. Why was Alexander Mack dissatisfied with the Pietists?
 2. What was Hochmann's warning to the Brethren?
 3. What did the Brethren do to persuade others to join them?
 4. Was it effective?
-

WE SAW THEE NOT

We saw Thee not when Thou didst come
To this poor world of sin and death;
Nor yet beheld Thy cottage home
In that despised Nazareth;
But we believe Thy footsteps trod
Its streets and plains, Thou Son of God.

We saw Thee not when lifted high,
Amid that wild and savage crew,
Nor heard we that imploring cry,
"Forgive, they know not what they do!"
But we believe the deed was done,
That shook the earth and veiled the sun.

We gazed not in the open tomb,
Where once Thy mangled body lay;
Nor saw Thee in that upper room,
Nor met Thee on the open way;
But we believe that angels said,
"Why seek the living with the dead?"

We walked not with the chosen few,
Who saw Thee from the earth ascend;
Who raised to heaven their wondering view,
Then low to earth all prostrate bend;
But we believe that human eyes
Beheld the journey to the skies.

Anne Richter

From *The Christian Hymnary*

FATHER'S DAY

The love of our fathers is precious indeed;
We honor their memory here.
They sacrificed freely that we might be fed,
And bade that we live in God's fear.

We have a spring day to express love to him,
Remember his order and strength,
To give him our gifts or our fondness and thanks
And honor and praise him at length.

But Dad would not want us to praise him above
What we really know him to be
For we have a Father almighty in love
Who cares for His own perfectly.

Our Papa would say not to honor "his day"
Or hold him too high in our thought,
For Papa loved God as the Father of all,
The One who salvation has brought.

So give to your daddy the honor that's due,
But remember the Father above.
He is the One who can carry you through,
So perfect in power and love.

He sent the Lord Jesus to die in our stead;
He gave us a mother and dad.
He gives to us daily our portion of bread
And saves us from sin, makes us glad. --L.C.

FOR YOUTH

How Much I Owe

How much I owe to love divine!
He left His home of joy sublime
To suffer on the cruel tree,
Providing grace and pardon free.
How much I owe!

How much I owe a Savior blest!
He fills my soul with peace and rest;
He cleansed my heart, expelled each foe,
And gave me songs instead of woe.
How much I owe!

How much I owe my Father dear!
He banished doubt and routed fear;
He holds my hand and guides my ways
And fills my heart with joyous praise.
How much I owe!

This debt I cannot comprehend--
How much I owe Love-without-end!
My life, my soul, heart, strength, and mind--
A recompense too small I find--
Lord, all is Thine!

Susanna Tate
Mishawaka, Indiana

NEW PHONE NUMBER

Nathan and Kerry Royer (574) 862-1519

CHILDREN'S PAGE

Charity . . . Hopeth All Things

"Time for break," Teacher said. Charity looked up, surprised that it was time for break already. When Teacher dismissed her row, she went to get a drink. Stacy came to get a drink, too. Then, arm-in-arm, the two girls walked out to the playground. Outside the door, they passed the big boys. Just as they walked past them, the boys started laughing loudly.

"Uh-oh," Stacy said. "They're telling dirty jokes again, I just know it."

"I hope not," Charity said. "They were so sorry about telling them before, I'm just sure they wouldn't do it again. Probably it is just something funny that happened."

The girls ran to the slide for a few quick trips down it before Teacher came out to play dodgeball with them. Kimberly and Rosa came to take a few slides, too.

"You know what?" Kimberly said.. "I saw Tyler cheating this morning. He was looking up answers in his book."

"Oh, I hope not," Charity said quickly. "I don't think Tyler would do that."

"Come, girls," Teacher called. Charity, Rosa, Stacy, and Kimberly ran to play dodgeball with the other children.

"Lyndal, throw the ball!" yelled Thomas. "Throw it at Rosa, quick!"

Lyndal threw the ball at Rosa as hard as he could. It hit Rosa in the back as she ran away, and knocked her down flat on the ground. She just lay there as still as could be.

"Oh, I hope she's not hurt!" cried Charity.

Teacher went to Rosa and bent over her. "Rosa," she said. Rosa stirred a little but didn't answer. "Rosa, can you answer me?" Teacher asked. Rosa turned her head and nodded, but her nose was scratched and bleeding. Teacher carefully helped

Rosa up and into the schoolhouse. She washed Rosa's face gently and got the bleeding stopped. Charity came in and watched silently as Teacher took care of Rosa.

"Oh, I hope you'll be all right," Charity told Rosa as they walked to Rosa's desk.

"I think she will be," Teacher said. "Do you want to stay in with her while I go back to the playground?"

"Sure," Charity answered. As she sat with Rosa during the rest of the break, she thought, "Charity beareth all things, believeth all things, hopeth all things, endureth all things." I've sure had a lot to hope for just during this breaktime. I hope the big boys were not telling dirty jokes again. I hope Tyler wasn't cheating. I hope Rosa will be okay. And I hope no one else gets hurt playing dodgeball.

Linda Frick
Gettysburg, Ohio

NONPROFIT ORG.
U.S. POSTAGE
PAID
SONORA, CA
PERMIT # 10

THE PILGRIM
19201 Cherokee Rd.
Tulumne, CA 95379

THE PILGRIM

VOL. 50

JULY, 2003

No. 7

"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

HELP ME TO BE HOLY!

Help me to be holy, O Father of light;
Guilt-burdened and lowly, I bow in Thy sight;
How shall a stained conscience
Dare gaze on Thy face,
E'en though in Thy presence Thou grant me a place?

Help me to be holy, O Saviour divine;
Why conquer so slowly this nature of mine?
Stamp deeply Thy likeness
Where Satan's hath been;
Expel with Thy brightness my darkness and sin!

Help me to be holy, O Spirit divine;
Come, sanctify wholly this temple of Thine;
Now cast out each idol,
Here set up Thy throne,
Reign, reign without rival, supreme and alone.

Adoniram Judson Gordon, 1836-1895
From *The Christian Hymnary*

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$5.00 per year. Sample copies sent free on request.
Publishing editor: Leslie Cover
Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

WHERE COULD I GO?

Pain and suffering in the body make it plain how needy we are. Little Elbert Huffman pulled over a cup of hot water and suffers from burns on his face and body. Hospitalized for five days, this two year old cannot understand that God has a purpose in allowing His dear children to hurt. Even for the parents, it is difficult. But God promises to be with us and to allow not one bit of trouble more than we can bear.

Christians have a refuge the world knows nothing about. In times of trouble, people need a hiding place of security and peace. We have this in our Lord Jesus Christ. He is the one spoken of throughout the Old and New Testaments as the strong tower, the rock, the secret place. He is not separate from the Father but is one in a sense the human mind can only believe and marvel at. Belief is the requirement for using this place of refuge. To doubt is to lose the comfort God intends for us to have.

Where else but in God can we find comfort and relief? The song says:

Where could I go,
Needing a refuge for my soul?
Needing a friend to help me in the end,
Where could I go but to the Lord?

The Psalm writer Asaph has a similar plea: (Psalm 73:25)
"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Truly, is there any other place of comfort? We have friends. Medical technology to relieve pain. We treasure these helps. But the comfort of God goes beyond any human sympathy. He alone can order and carry out. Elderly Lucia shakes so much she can hardly eat or help herself. She tries to believe but complains, "If only He could

stop this shaking! How can God hear a million prayers at once? You try it!" I could confidently answer, "I can't, but God can."

The apostles knew enough about Jesus to make them dissatisfied with any other way. When many were leaving Him because He told them the truth about His flesh and blood, He asked His twelve apostles, "Will ye also go away?" Peter answered for the twelve (and for us), "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

Sometimes the cares and troubles press upon us in a way that seems unbearable. When our children suffer, it can be almost worse than when we are suffering ourselves.

Last evening a young robin must have fallen from the nest. The parent birds were wild in their alarm, and there was little we could do to help. Besides that, the cats were aware of an opportunity. The birds did not trust me as I tried to set their baby up high. Night fell and the little one was still unharmed. I hope it found use of its wings in time to escape. It reminded me of Romans 8:22: "For we know that the whole creation groaneth and travaileth in pain together until now."

When we see our children in pain, let us remember Jesus at Calvary. How much did our Heavenly Father suffer when He allowed the soldiers to nail His Son to the cross? What anguish to the divine mind, infinitely more sensitive than ours, when Jesus cried, "My God, my God, why hast thou forsaken me?" What love He has for us!

When someone endures trials similar to ours, we feel we have much in common. We can share. And when we know God suffered more than we ever have, we can confide in Him and know He understands. This can be help through pain, through anguish for our loved ones, and through temptation. He "was in all points tempted like as we are, yet without sin." But temptation is one thing; pain is another. Not really. In every trial, the temptation is to doubt, or give up, or to indulge

in self-pity, or to think that God has deserted us. A young prisoner who was about to be released confided that he would be going back into the same poor home with its problems and temptations that he had before. He had trusted the Lord and been baptized in prison. God is able for even this problem.

In every trial--suffering, disappointment, temptation, discouragement--let us never sin nor charge God foolishly. Job didn't, and look what he endured: loss of his riches, death of all his children, discouraging taunts from his wife, and finally the loss of his own health.

Hebrews 12:4-6: "Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

Lord, if it demonstrates Your love for us, let trials come, let storms and temptations sweep. Only let us be true and trust Your holy will. --L.C.

ANNUAL MEETING 2003

Annual Meeting of the Old Brethren Church was held June 6, 7, and 8, 2003, in the Mountain View Meeting House located near Tuolumne, California. Brethren and sisters, family and friends gathered from Indiana, Ohio, Arkansas, and California. Experienced by all was a wonderful time of worship, instruction, fellowship, and encouragement.

Council day on Friday opened with a warm welcome to all present, with special mention made of the numerous young people in attendance. The reading of Acts 15 was followed by messages from the Brethren. Emphasis was placed on the Church of Jesus Christ and His promise that "the gates of hell

will not prevail against it." A reminder of the sacrifice of those in our own heritage and a brief history of the Brethren movement served to encourage all to be faithful. Community, commitment, and discipline are all attributes of the Church of Jesus Christ. We are accountable, and every member should feel obligated to present and prove the eternal truths of God's Word. A genuine Christian love relationship cannot be destroyed. . .and there *will* be a faithful Church when Jesus comes again. We want to be part of it!

Greetings of love from the eastern Brethren were extended. Comments from Acts 15 included the principle that while problems do arise in the Church, there is always a solution that results in blessing. The pattern given for problem resolution includes liberty, purity of heart, and love, all of which we must employ today. We face an adversary that appeals to the flesh, yet we have a greater power than that: the Holy Spirit.

No formal questions or business items were presented for the Brotherhood's consideration. However, there was a lengthy discussion centering on the use of computers in our homes (particularly the Internet). Comments from both the laity and officiating brethren reinforced the ever-present need for diligence in each of our lives and in our homes. Technology and issues change, but God's standard has not. We also recognize that there is an enemy, Satan, whose purpose to destroy has not changed either.

Particularly (but by no means exclusively) for young people, the temptations of today's entertainment are now easily accessible. Emphasized was the responsibility and duty of parents to control and monitor these influences in the home. Access passwords, filters, time limits, and simply not using the computer are all possible solutions to this problem. Comments from the members included strong warnings to men of the insidious threat to our moral lives that comes with this technology. Daily prayer, meditation in the Word, and being

accountable to others were offered as suggestions to counter this. If the Internet is not truly needed (such as in business), its disuse should be seriously considered. The fact that often much time is wasted in games and such was a concern. Rules are not the answer to this (and other) problems, but rather a dependence on God, personal conviction, and holiness in each of our lives. The absolute importance of parents' being a consistent example themselves was a powerful reminder of our duty to our children. Parents, take heed!

Scriptures presented to help us in this area were as follows:

I Thessalonians 5:21-23: "Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Psalms 101:2-3: "I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me."

Colossians 2:6-8: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Galatians 6:7-8: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not."

Romans 6:23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

There was also some discussion of the Brethren's position regarding labor unions. Members were urged not to join such. These organizations often are corrupt and do not employ Godly standards of conduct for their members. To place ones self under the authority of this type of organization is not wise and can lead to being placed in positions of compromise. It was stated that sometimes membership in labor unions is optional with employers.

The simple and powerful message of the cross of Christ followed the reading of Isaiah 53 on Saturday morning. The *place* of the cross was one of rejection, pain, agony, suffering, scorn, and death; yet this is where God's love shown brightest. The *person* of the cross is Jesus Christ our Savior. Jesus was perfect, sinless, patient in suffering, forgiving, and obedient to the Father's will. He is the One who teaches us to go to Gethsemane to ask for the Father's perfect will and the strength to do it. The *purpose* of the cross. . .why? Because He loved. To pay the penalty for our sins. To satisfy the righteousness of God. To redeem us.

How blessed we are, and what confident assurance we can have! Because of the cross and the One who died there, we can face death. Our love and service to Christ for what He has done is best expressed in our love to others and each other.

In the evening, forty-nine sisters and forty brethren attended self-examination, feet washing, and the Lord's supper. These simple, yet powerful reminders of our obligation to the Lord and each other again served to help emphasize our privilege and duty as Christians. Communion followed with the solemn remembrance of our Lord's suffering and death and the partaking of the bread and cup together. One was made to meditate on the stark contrast to the world and its empty ceremonies.

Lord's Day morning worship centered on true values and wise choices. "Seek ye first the kingdom of God and his

righteousness" is a timeless call to young people and all of us. Preaching followed with special emphasis on the gift of the Holy Spirit to the Church at Pentecost.

The power of the Holy Spirit is in the world today working in God's people, and the gift of the God's Spirit was a continuation of God's plan for redemption. Our relationship and responsibility to each other through love and service proves the reality of the Holy Spirit; exhibition and exaltation of individuals does not. While the Holy Spirit cannot be purchased, He is available to all and is promised to those that obey God. Only in continued submission to the Lord can we live holy lives and truly witness for Him. This is what governs the Kingdom of God, not legislation.

The meetings closed with prayer to our Heavenly Father for continued guidance, wisdom, and direction. The California congregation thanks all that came from across the brotherhood along with our local visitors. Your presence was a blessing and great encouragement. Though this was the first lovefeast meeting held in the Mountain View meeting house in California, we trust that it will not be the last. May God bless and keep us all in His love until Jesus returns.

Lloyd Wagner
Modesto, California

HISTORY OF THE BRETHREN Schwarzenau Baptism (continued)

The eight who were convinced of their course proceeded to organize and accomplish the first baptism they had been discussing and praying about. Alexander Mack, Jr. later published the following account given to him by his father:

"It pleased the good God in His mercy, early in the beginning of this (18th) century to support His 'grace that

bringeth salvation, and which hath appeared to all men,' by many a voice calling them to awake and repent, so that thereby many were aroused from the sleep and death of sin. These began to look around them for the truth and righteousness, as they are in Jesus, but had soon to see with sorrowful eyes the great decay (of true Christianity) almost in every place. From this lamentable state of things they were pressed to deliver many a faithful testimony of truth, and here and there private meetings were established besides the public church organization, in which newly-awakened souls sought their edification. Upon this the hearts of the rulers were embittered by an envious priesthood, and persecutions were commenced in various places, as in Switzerland, Wurtemberg, the Palatinate, Hesse, and other places.

"To those persecuted and exiled persons the Lord pointed out a place of refuge, or a little 'Pella,' in the land of Wittgenstein, where at that time ruled a mild count, and where some pious countesses dwelt. Here liberty of conscience was granted at Schwarzenau, which is within a few miles of Berleberg. And from this cause, though Wittgenstein is a poor and rough country, many people, and those of various kinds, collected at Schwarzenau, and this place, which had been but little esteemed, became so much changed that in a few years it became a place extensively known.

"Those who were brought together there from the persecutions, though they were distinguished by different opinions, and also differed in manners and customs, were still, at first, all called Pietists, and they among themselves called each other brother. But very soon it appeared that the words of Christ, Matthew 18, where He says, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone," etc., could not be reduced to a proper Christian practice, because there was no regular order yet established in the church. Therefore some returned again to the religious

denominations from which they had come out, because they would not be subjected to a more strict Christian discipline; and to others it appeared that the spiritual liberty was carried too far, which was thought to be more dangerous than the religious organizations they had left.

"Under these circumstances, some felt themselves drawn powerfully to seek the footsteps of the primitive Christians, and desired earnestly to receive in faith the ordained testimonies of Jesus Christ according to their true value. At the same time, they were internally and strongly impressed with the necessity of the obedience of faith to a soul that desired to be saved. And this impression also led them at the time to the mystery of water baptism, which appeared unto them as a door into the church, which was what they so earnestly sought. Baptism, however, was spoken of among the Pietists in very different ways, and the manner in which it was sometimes spoken of caused pain to the heart of those that loved the truth.

"Finally, in the year 1708, eight persons consented together to enter into a covenant of a good conscience with God, to take up all the commandments of Jesus Christ as an easy yoke, and thus to follow the Lord Jesus, their good and faithful Shepherd, in joy and sorrow, as His true sheep, even unto a blessed end. These eight persons were as follows, namely, five brethren and three sisters. The five brethren were George Grebe from Hesse-Cassel, the first; Lucas Vetter, likewise from Hessia, the second; the third was Alexander Mack from the Palatinate of Schriesheim, between Mannheim and Heidelberg; the fourth was Andrew Bony of Basle in Switzerland; the fifth, John Kipping from Bareit in Wurtemberg. The three sisters were Joanna Noethiger or Bony, the first; Anna Margaretha Mack, the second; and Joanna Kipping, the third.

"These eight persons covenanted and united together as brethren and sisters into the covenant of the cross of Jesus Christ to form a church of Christian believers. And when they

had found in authentic histories, that the primitive Christians, in the first and second centuries, uniformly, according to the command of Christ, were planted into the death of Jesus Christ by a three-fold immersion into the water-bath of holy baptism, they examined diligently the New Testament, and finding all perfectly harmonizing therewith, they were anxiously desirous to use the means appointed and practiced by Christ Himself, and thus according to His own salutary counsel, go forward to the fulfillment of all righteousness.

"Now the question arose, who should administer the work externally unto them? One of their number, (This was Mack himself.) who was a leader and speaker of the Word in their meetings, had visited, in sincere love, different congregations of Baptists in Germany, most of which admitted the holy baptism, when performed by an immersion in water and out of love to Christ, was indeed right; but they would also, besides this, maintain that pouring of a handful of water might also do very well, provided all else would be right.

"The conscience, however, of them (the brethren) could not be satisfied with this. They therefore demanded of him, who led in preaching the Word, to immerse them, according to the example of the primitive and best Christians, upon their faith. But he, considering himself as unbaptized, required first to be baptized of some one of them before he should baptize another. So they concluded to unite in fasting and prayer, in order to obtain of Christ Himself, the founder of all His ordinances, a direction and opening in this matter; for he who was requested to baptize the other, wanted to be baptized by the church of Christ, and the rest had the same desire.

"In this their difficulty they were encouraged by the words of Christ who has said so faithfully, 'Where two or three are gathered together in my name, there am I in the midst of them.' With such confidence in the precious and sure promise of God, they, under fasting and prayer, cast lots to learn which of the

four brethren should baptize that brother who so anxiously desired to be baptized by the church of Christ. They mutually pledged their word that no one should ever divulge who among them had baptized first (according to the lot), in order to cut off all occasion of calling them after any man, because they had found that such foolishness had already been reproved by Paul in his writing to the Corinthians.

"Being thus prepared, the eight went out together one morning, in solitude, to a stream called the Eder, and the brother, upon whom the lot had fallen, baptized first that brother who desired to be baptized by the church of Christ, and when he was baptized, he baptized him by whom he had been baptized, and the remaining three brethren and three sisters. Thus these eight were all baptized at an early hour of the morning.

"And after all had come up out of the water, and had changed their garments, they were also at the same time made to rejoice with great inward joyfulness, and by grace they were deeply impressed with these significant words: 'Be fruitful and multiply!' This occurred in the year 1708, but of the day of the month or week, they have left no record.

"After this the said eight persons were more and more powerfully strengthened in their obedience to the faith they had adopted, and were enabled to testify publicly in their meetings to the truth; and the Lord granted them His special grace, so that still more became obedient to the faith, and thus, within seven years' time, namely to the year 1715, there was not only in Schwarzenau a large church, but, here and there in the Palatinate, there were lovers of the truth, and especially was this the case in Marienborn, where a church was gathered; for the church in the Palatinate was persecuted, and its members then came to Marienborn. And, when the church here became large, it was also persecuted, Then those that were persecuted

collected in Crefeld, where they found liberty under the king of Prussia." (From *A History of the Brethren* pp. 35-41, by Martin Grove Brumbaugh) --L.C.

BAPTISM

Bradley Royer was baptized May 25 near Wakarusa. He was welcomed into the Indiana congregation. We pray that he will be faithful in the service of Jesus.

MARRIAGES

Chad Meyers and Jessica Cover were married June 5 near Tuolumne, California. New Address: 2656 205th St.

Dallas Center, IA 50063
(515) 992-4310

Allan Hilty and Carletta Huffman were married June 14 near Bradford, Ohio. Address: 4375 Palestine-Hollandsburg Rd.

New Madison, OH 45346
(937) 548-7376

ADOPTION

COVER - Tommi Michelle, born September 5, 1999, and adopted May 1, 2003, by Joseph and Sherry Cover of Tuolumne, California.

BIRTHS

STALTER - Aaron Joseph, born May 23 to Stephen and Lorenda Stalter of Nappanee, Indiana.

ALBERS - Christopher Mark, born June 13 to Andrew and Melanie Albers of Mount Olive, Mississippi.

PHONE CHANGE

Reuben Royer: (574) 633-4606

FOR YOUTH

A Secure Haven

God never meant for His children
Alone to drift out on life's sea.
His plan is for brotherhood's union
A secure and safe haven to be.

And in this dear shelter I'm finding
Sure guidance through storms that surround;
Loving hands lift my feet up to safety
On the Rock, and in Him light abounds.

Abiding in Him there's no drifting,
Though the storms all around me may roar.
In His fold, the true Church, there's no shifting,
Though the sands may be tossed on the shore.

For the Rock is secure and unchanging,
Firm, regardless of tempest and gale.
I depend on this wondrous Foundation,
For I know that He never can fail.

And all I need fear is to wander
Away from this Blessed Retreat;
Here protection against this I'm finding
In the Body of Christ, as is meet.

Accountable now to God's family--
Oh, precious security there!
For when I am tempted to wander,
Kind hands guide with warm, loving care.

No longer uncertain to wonder
Just what are right choices to make;
In this family, life becomes simple,
As the broad, winding road we forsake.

The narrow road is uphill climbing,
But supported with brotherhood there,
Abiding in Christ there is power--
The strength that's found only through prayer.
Susanna Tate, Mishawaka, Indiana

CHILDREN'S PAGE

Charity. . . Endureth All Things

"Here's your dress, Charity," Mother said. "I patched it as neatly as I could, but a big rip like that can hardly be mended so it doesn't show."

"Thank you, Mother, for fixing it. It's still a new dress and it's really pretty. It'll be fun to wear it for a school dress." Charity began putting the dress on as Mother left her room. Very soon she ran down the stairs to the kitchen and began doing her morning chores. She set the table for breakfast, packed her lunch box, and mixed orange juice. Then Mother was ready to comb her hair. Together, Mother and Charity repeated, "Beareth all things, believeth all things, hopeth all things, endureth all things" several times so Charity could remember it better.

When Charity arrived at school, the other girls exclaimed about her pretty dress. Just then Thomas and Tyler walked past and snickered. "A bee-u-tee-ful dress," Thomas laughed, "but look at the patch in it. Hmmm! I didn't know we had such poor people going to our school." The two boys walked on, laughing loudly.

"Hey, let's get a game started," Kimberly said. "Charity and I will pick teams. You pick first, Charity," she said.

"I'll choose. . .uh. . . Thomas," Charity said.

"Thomas? After what he just said?" Kimberly was surprised at Charity's choice.

"I can still love him," Charity said. "What he said really didn't hurt me."

After school that day, Mother picked Charity up and they went shopping. While in one of the stores, Charity noticed two girls staring at her. Then the girls began to point at her and giggle. Charity thought it must be the patch they were laughing at, but then the girls came closer and started saying, "Long hair, long dress; long hair, long dress," over and over.

When Charity first heard what they were saying, she was embarrassed and wanted to hide. Then she decided to smile at them so she turned around and gave the girls a big, friendly smile. "Hi, my name is Charity. What are your names?" she said.

Now it was those two girls who were embarrassed and wanted to hide. They turned around and went away. Charity really wished they would have talked to her. She knew Mother would say that's what she should do to show that she "endured all things."

Linda Frick, Gettysburg, Ohio

NONPROFIT ORG.
U.S. POSTAGE
PAID
SONORA, CA
PERMIT # 10

THE PILGRIM
19201 Cherokee Rd.
Tulumne, CA 95379

THE PILGRIM

VOL. 50

AUGUST, 2003

No. 8

"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

GOD'S FURNACE

How good, we think, if life would be
A smooth and calm, unbroken sea;
We tend to think of grief and pain
As only loss and not as gain.
But God has such a different view
Of all our life--of all we do,
And, in His wisdom, He doth know
That hardships help His children grow.

We would not choose the mountains steep;
Close to an easier path we'd keep;
Refining fire holds no appeal;
The furnace heat we would not feel.
But God, in love, our way doth choose,
And every grief and pain doth use
To bring us up to higher ground
Where sweetest fellowship is found.

How comforting it is to know,
When tempests rage and strong winds blow,
That God has said He'll ne'er forsake,
And through the storm a way He'll make.
Though our frail bark is tempest-tossed,
And we may feel that all is lost,
May this assurance calm our breast:
God always knows and does what's best

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$5.00 per year. Sample copies sent free on request.
Publishing editor: Leslie Cover
Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

Someday the reason why we'll see
That now our path must rugged be.
It all will seem so very clear,
And we will no more doubt nor fear,
For love and praise will fill our breast
That God did know and do what's best.
Through furnace heat, through pain untold,
We will come forth as purest gold.

Lord give us faith that will not shrink
When standing close upon the brink
Of trials sore--of pain and loss,
Of what appears a bitterest cross;
And fix our eyes and hopes on Thee
That we Thy face may one day see.
Oh, blissful joy to rest at last
With all life's sufferings now past!

Elizabeth Royer
Mishawaka, Indiana

I AM NOT WORTHY

"I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant. . . " (Gen. 32:10)

These were the words of Jacob after he left Laban with his wives and children, and before he met Esau. He was afraid of Esau, and he pled with God for deliverance. He reminded God of the promise made to Abraham and repeated to Jacob--to

make his seed "as the sand of the sea." And now Jacob feared for his life.

We too are facing an uncertain future. Enemies would hinder the promises of God in our lives. We too have wives and children to protect. Will we cower in fear, or will we trust our mighty Lord who said, "Lo, I am with you alway, even unto the end of the world."

Today many call Jacob a deceiver--one who took unfair advantage of others. We don't need to defend any of his wrong actions, but those around him were also in error. His mother put him up to deceiving Isaac to get Esau's blessing. Isaac himself was about to ignore God's choice of Jacob and bless Esau who was a profane man, who despised and sold his birthright even though he wept when he couldn't have it. Laban, Jacob's father-in-law, was not fair to Jacob in many of their dealings including giving him the wrong daughter.

The whole account simply reinforces the judgment of God on mankind: "For all have sinned, and come short of the glory of God." "There is none righteous, no, not one." God had perfect right to choose Jacob over Esau as one through whom He would fulfill His promises.

Before Jacob met Esau, he had a wrestling match with a "man" who had miraculous powers. Strangely, Jacob won or at least held on "until the breaking of the day." He would not let go until he received a blessing. The "angel" changed Jacob's name to Israel (a prince of God) saying, "For as a prince hast thou power with God and with men, and hast prevailed."

We have much in common with Jacob: we too are faulty and unworthy. But aside from God's promises to him, we have advantages Jacob didn't have. The Saviour has come. We have "a better covenant, which was established upon better promises." We, as sons and daughters, go in the power of the Holy Spirit and prevail by the grace of God.

Let us trust and not be afraid. We must wrestle in prayer and hold on to God's promises. We need to rely on God's Word as our faithful standard. Above all, our focus should be on Jesus and His plan for us *needy Jacobs*. If we will follow, He will lead and take us through every trial. But it will not be because we are worthy, but because He loves us as His children. --L.C.

ENOUGH PAIN?

I don't know about you, but I have an idea that I am not the only one who struggles at times with the feeling, "I've had enough pain. I just can't take any more!"

One night I was sitting on the edge of my bed crying, and pleading, "Lord, I've faced so much pain already--the pain when I had to leave home, the pain of coming 'home' but coping with the absence of a father, the pain of Dad's rejection-- Oh, Father, isn't it enough? Must I bear any more? Can't I have a break? Father, why?"

Into my mind there seemed to come a picture--a picture of a Man, bearing a cross on His back--a back torn, bleeding, lacerated by the cruel lashes of a soldier's whip--and the cross was rough-hewn, splintery wood. There was a crown on His head, but instead of glory, it added pain upon pain--for it was made of sharp, spiney thorns that bit deeply into His scalp, causing the blood to flow profusely.

As He struggled along in the heat of the day, His step faltered and His weakened body crumpled and fell under the heavy load. Yet He did not complain--He went through it all, and we know the rest of the story.

Why? Love, that's why.

What if Jesus had decided, as He carried the cross on His torn, bleeding back, that the pain was too great--that He

couldn't go through--that He wouldn't die for us, miserable, greedy, unthankful sinners that we were? What if He had decided that it wasn't worthwhile to pour such love into us, when we couldn't even begin to fully comprehend or appreciate what it cost Him? What if He had just quietly slipped out from under the load and said, "I quit. That's enough." and gone back to Heaven? He could have. He had the power, and no man could have constrained Him.

Why did He choose to go through? Love.

That's the only power that could do it.

The thought was overwhelming. And my memory ran back to those dark, hopeless days, when in confusion I even questioned His reality. He didn't forsake me even then. He was there all the time, guiding, helping, lifting, supporting, leading, loving, even when I was too numb with grief and weariness to see it.

He brought me out of the deep, dark pit of despair and led me into the light of His love, the joy of fellowship with His people, the things my hungry heart had so long desired.

A sense of unworthiness swept over me: "Oh Father, how could I complain? You've borne so much more for me! I don't deserve Your love and mercy, Lord. I owe it to You to bear the trials I face without murmuring; they really are so small in light of Calvary! Help me to trustingly submit to Your working even when I don't understand."

A familiar poem by an unknown author came to mind:

It matters not if cherished friends

On whom I leaned in vain,

Have wounded me in word or deed

And left me with great pain.

What matters is, can I forgive

Again, and yet again?

It's not, "Have they been true?"

But, Lord, have I been true to them?

'Twill matter not when evening comes
How rough the road I've trod,
If only I have walked with Him,
And led some soul to God.
For when I wake to be like Him
Who saved me by His grace,
*Earth's pain will vanish when I catch
One glimpse of His dear face.*

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom 8:18)

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (II Cor. 4:17)

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb. 4:15)

He feels for our pain and our need with a *perfect compassion!*

A poem sent by a dear friend during our time of upheaval two years ago, has been a special comfort and encouragement for us:

NEVER IN VAIN

God never wastes His children's work,
Though our great plans may fade.
And though our work on earth be burnt,
In dust and ashes laid.
God's Word holds true, and we may trust
The promise He has made:
That those who labor for the Lord
Shall surely be repaid.

God never wastes His children's tears
Though weep we all night long,
And wonder why our lot must fall
In grief instead of song.
But every tear God's bottle keeps;
He knows when things go wrong,
And His great handkerchief will wipe
Tears all away ere long.

God never wastes His children's pain.
Their sufferings He sees.
He felt the nails, and He is touched
By our infirmities.
So often healing is denied
Till death our spirit frees,
But God has grace and reasons
For these aching mysteries.

God never wastes His children's prayers,
Though sometimes long we wait,
And sometimes what we wish is quite
Denied by seeming fate.
But in His will our every prayer
Ascends to Heaven's gate.
They'll be remembered and outpoured
And our reward be great! --by Anna Lucas

(Written after hearing of Elbert Huffman's accident.)

Susanna Tate

Mishawaka, Indiana

Each problem has in it an opportunity that dwarfs the problem.
Selected

PRAISE IS FAITH AT WORK

Have you ever noticed the way God multiplies your faith when you begin praising Him? There are times when it is more important to praise God than to pray to Him a prayer of intercession. Praise lifts your eyes from your circumstances to your almighty Father who is Ruler over all. Not one circumstance in your life can come without His permission, and that means that He has a way of causing it to work together with other things for His glory and your good.

Praise lifts your eyes from the battle to the victory, for Christ is already Victor; and though we do not yet see all things under His feet, they are there (Heb. 2:8; Eph. 1:22) in a divine reality. When you need faith, there are two steps to take--go to God's Word, and begin praising Him. These two go together as naturally as hydrogen and oxygen together make water. Stop worrying, fearing; try praising. Do you need faith? **PRAISE THE LORD!**

If you want a new fountain of joy to spring up in your soul, start praising God. God's Word tells us that He places a song in our hearts. If we are not singing Christians, we are disappointing God. God wants His people to begin His worship, to approach Him with praise. "Enter into his gates with thanksgiving, and into his courts with praise. . ." (Psalm 100:4) All the graces of the Holy Spirit grow much better in a happy heart.

In each crisis when God meets the soul in a new way, He brings unspeakable joy, new peace, a touch of His glory, and praise is as inevitable as water flowing from a fountain. Whenever the clouds of darkness begin to hide God's loving face, praise is the quickest way through to His glorious light again. Is your spiritual life lacking in joy? Be sure that there is

no hidden sin, and then just start praising God. PRAISE THE LORD!

Have you ever realized that God's answers to your prayers are at times delayed by your lack of praise to God? Have you seen God remove insurmountable difficulties and obstructions in answer to praise? Did you know that you can often rout Satan faster by praise than in any other way? Have you experienced the effectiveness of praise and fasting? Did you know that bodies have been healed, demons have been cast out, and peace restored to troubled hearts by simply praising the Lord?

Oh hungry-hearted, struggling child of God, oh saint of God battling the forces of darkness, oh interceding prayer warrior, this may be God's message to you! Look up just now and begin to praise God. PRAISE THE LORD!

There is scarcely a spiritual conflict without prayer; but how often do we, like Judah under Jehoshaphat (II Chron. 20:20-21), march into battle doing nothing but believing and praising? Oh, my Christian brothers and sisters, let us begin to praise God more. Praise changes things, and praise will transform you!

There is, at times, a deep sacrifice in praise when we must praise God though tears be in our eyes and all we can say is, "The Lord gave, the Lord has taken away; Blessed be the name of the Lord." But sweet music like fragrant perfume arises from a life of suffering which is nevertheless filled with praise.

No doubt you today are facing situations not of your choosing. Can you look up just now out of your Gethsemane and still say, PRAISE THE LORD?

Praise will sweeten and hallow all that it touches. Praise will kindle a new faith. Praise will fan the sparks of your smouldering love into a flaming love for God. Praise will start the joybells ringing in your soul and you will have a little touch of heaven in your heart. Praise will pierce through the darkness, will dynamite away long-standing obstructions, and will strike terror in the heart of Satan.

We have praised God a little and occasionally; let us praise Him more and more. We have praised God in the past; look up to heaven just now and praise your mighty Redeemer. Praise Him for His love and faithfulness; praise Him for His power and goodness. He is worthy of all praise; let us praise Him now! PRAISE THE LORD!

Adapted from a tract by Wesley Duewel

HISTORY OF THE BRETHREN

The First Eight

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." (Matthew 10:32)

What kind of people were the eight (five brethren and three sisters) who made up the little company of believers beginning the Brethren Church? To baptize adults and organize a completely new fellowship would certainly bring hardship as the authorities of state and state church both would try to stop them. Those who stood for the truth in this way needed courage as well as faith and trust in God.

We have seen the background of Alexander Mack and his wife Anna Margaret. The other six were George Grebe, Lucas Vetter, Andrew Boni, John Kipping, Joanna Noethiger (or Boni), and Joanna Kipping.

GEORGE GREBE

Considered a rich man in 1700, George Grebe and his wife were very poor nine years later in Schwartzenau. Grebe was a court gunsmith from Kassel. We know some things about him because in 1700 he was a devout Pietist who opened his home to other sincere Christians, and especially to a noble lady.

Lady Clara Elizabeth von Callenberg (1675-1742) was born into nobility near Kassel. She and her four sisters were converted or "awakened" by the ministry of Swiss Pietist Samuel Konig. Since becoming Pietist was a disgrace in the eyes of their family, the five sisters left home and stayed for a time with George Grebes. The sisters became involved with a radical group, but returned again to devout Pietism. Lady Clara traveled to Schwartzenu where she had heard she could retire from the worldly living expected of noble ladies. There she could also find freedom and fellowship with other Pietists.

Meanwhile Grebe and his wife also moved to Schwartzenu where they lived in poverty in a small hut. We imagine that his riches had been spent helping other Pietists or perhaps confiscated by persecuting authorities.

Lady Callenberg again stayed with the Grebes. They received her lovingly, but since they had only one room and Grebe's wife was near childbirth, Lady Callenberg was given a place in the attic. Though it shocked her noble family that she climbed to the loft "every night like a hen," she was content. She valued her faith in Christ and her Pietist brethren and sisters more than any comforts she could have in "noble" living. She worked at spinning to earn her own way. What a lesson for any who value riches and high living! (See I Timothy 6:6-11.)

It was George Grebe and Alexander Mack who wrote to Hochman for advice concerning their plans to form a body of believers. We know also that George Grebe sold his property in Schwartzenu and moved with the Brethren to Friesland in Holland.

LUCAS VETTER

Like George Grebe, Lucas Vetter was from Hesse, Germany. We do not know just how he became a Pietist. Vetter was three years older than Mack, and he lived in Schwartzenu among the Brethren in 1708. In May, 1715, Vetter sold his property at Schwartzenu and moved with his

wife and four children to Krefeld. We know that he was a poor man as he was listed as one on relief in Krefeld. In September, 1731, he and his family sailed to the New World and settled with the Brethren in Pennsylvania. (to be continued) --L.C.

BAPTISM

Ian Savage of Arcanum, Ohio, was baptized June 6. We pray that this young brother will be a faithful servant in the Kingdom of our Lord Jesus.

BIRTHS

POWELL - A son, Journey, born July 14 to Tom and Jodi Powell of Williamsport, Indiana.

BEERY - A son, Joel Stephen, born July 20 to Daniel and Miriam Beery of Goshen, Indiana.

ADDRESS CHANGES

Marvin Crawmer: Dale Commons
3900 Dale Rd., Apt. 155
Modesto, CA 95356
(209) 525-9489

Darin Crawmer: 17268 Overland Trail
Sonora, CA 95370-8965
Same phone number

Nathan Royer: 26509 C.R. 38
Goshen, IN 46526
Same phone number

When wealth is lost, nothing is lost;
When health is lost, something is lost;
When character is lost, all is lost.
Selected

FOR YOUTH

OBEDIENCE WHEN COMING TO THE YEARS OF
UNDERSTANDING

The first impression upon man after becoming accountable to God, is wrought by the Spirit of God, or otherwise called the drawing of the Father, and is intended to convince him of his sins. This the Apostle calls, "The grace of God which bringeth salvation." And it cannot be until the mind is susceptible or capable of being impressed. Hence innocent children are never included in these duties obligatory on the rational man, commanded in the Word of God.

It is nothing but worldly sophistry and human absurdities to attempt to prove by Scriptures the necessity of including infants in the external ordinances of the Church of God; for concerning them the Saviour says, "of such is the kingdom of heaven," without these duties enjoined upon them. But when they grow to a mature age and the operating power of God is felt upon their hearts, and when it teaches them that "denying ungodly and worldly lusts," they must now live "soberly, righteously, and godly in this present world," they then become accountable to God because they know to do good, and if they do it not, it is sin unto them.

Now the Word of God applies to them in regard to ordinances, and by the preaching of the same, they are called to come to the Friend of sinners, Jesus Christ, who is the "author of eternal salvation to all them that obey him." If that gracious call is rejected, they alienate themselves from God, forfeit their right to the kingdom of heaven, their heirship of God, and their interest in the blood of Christ. **Refusal or disobedience to the call is the first willful and actual sin against God which excludes man from the kingdom of God.** Man then becomes a servant of sin and a child of the wicked one and possesses a

carnal mind which is enmity against God and is not subject to the law of God, neither indeed can be. Hence man must be born again.

Available as a tract published by the
Old Brethren Tract Committee

Maturity

If you can see a work which you have begun, taken from you and given to another without feeling bitterness--

that is maturity.

If you can listen to someone criticize you, even unkindly, and receive instruction from it without hard feelings--

that is maturity.

If you can see someone chosen for a job which you yourself are better qualified to do without feeling hurt--

that is maturity.

If you can see someone you know deliberately snub you and still make allowance for his actions--

that is maturity.

If you can suffer nagging pain or ache, still singing and praising God, hiding your feelings for the sake of others--

that is maturity.

If you can give yourself to help someone else who needs, without having the idea that you're a pretty good fellow--

that is maturity.

If you can crawl out of bed at an early hour, because you realize that here lies the power of God--

that is maturity.

If you can look upon every man as an object of God's yearning, so that you become burdened for his soul--

that is maturity.

Author unknown

Selected by Regina Bayer

CHILDREN'S PAGE

Sammy the Sunflower

Sammy was the biggest of several sunflowers planted at the edge of a small garden. He stood very straight and proud as he spread his many broad leaves wide and grew upward, foot by foot.

Below in the shade grew poor little Wally. He was the same kind of sunflower, but he was not strong. Yet he tried to grow straight, and he stretched his few pale leaves toward the sunlight as he grew upward, inch by inch.

It was hard not to notice Sammy as he towered far above the other sunflowers, his great leaves and massive stalk glowing a deep, vibrant green.

Wally was still so short and thin that a misstep could have crushed him. Yet he knew the time of growing was past. So he lifted small golden petals as he smiled bravely, and a little sadly, at the sun.

Soon the leaves on the sunflowers began to brown and curl. Even Sammy's wonderful stem began to yellow, and Wally's tired little head bowed low.

Then the gardener came, lifted Wally's small face to the sun, and said with a smile, "Even the smallest sunflower of all has borne more good seed than it took to plant this whole row!" Then he added frowning up at Sammy, "And what did I get out of the biggest one but a headache! Now how am I going to get that monstrosity out of my garden?"

You see, the seed Wally grew from produced more seeds which could grow into more sunflowers, but it would have been better if Sammy had never been planted. As big and strong as he was, he never did what he was planted to do: he never bloomed! His end was to rot on the scrap pile.

Do you think you are better than others if you are stronger?
Do you think you are worth less if you are short? Are these the
things God cares about? No! He cares about what you do with
what you have, and why you do it.

"Treasures of wickedness profit nothing: but righteousness
delivereth from death." (Proverbs 10:2)

"The memory of the just is blessed: but the name of the
wicked shall rot." (Proverbs 10:7)

"When pride cometh, then cometh shame: but with the
lowly is wisdom." (Proverbs 11:2)

Martha J. Wagner
Gettysburg, Ohio

PILGRIM POINTERS

Pilgrim, awake to newborn life,
Awake and gird thee for the strife;
The Master calleth thee from sin,
From worldly throng and evil din.

Wilmer D. Swope in *The Christian Hymnary*

NONPROFIT ORG.
U.S. POSTAGE
PAID
SONORA, CA
PERMIT # 10

THE PILGRIM
19201 Cherokee Rd.
Tuolumne, CA 95379

THE PILGRIM

VOL. 50

SEPTEMBER, 2003

No. 9

"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

WE SAW THEE NOT

We saw Thee not when Thou didst come
To this poor world of sin and death;
Nor yet beheld Thy cottage home,
In that despised Nazareth;
But we believe Thy footsteps trod
Its streets and plains, Thou Son of God.

We saw Thee not when lifted high,
Amid that wild and savage crew;
Nor heard we that imploring cry,
"Forgive, they know not what they do!"
But we believe the deed was done,
That shook the earth and veiled the sun.

We gazed not in the open tomb,
Where once Thy mangled body lay;
Nor saw Thee in the upper room,
Nor met Thee on the open way;
But we believe that angels said,
"Why seek the living with the dead?"

We walked not with the chosen few,
Who saw Thee from the earth ascend;
Who raised to heaven their wondering view,
Then low to earth all prostrate bend;
But we believe that human eyes
Beheld the journey to the skies.

Anne Richter, (d. 1857)
From *The Christian Hymnary*

THE PILGRIM is a religious magazine published in the interests of the members the Old Brethren Church. Subscription rate: \$5.00 per year. Sample copies sent free on request.
Publishing editor: Leslie Cover
Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

RESPONSIBILITY

Where does it lie? Nearly all of us have it in some measure. I have observed some whose minds are deficient or whose bodies are out of order, and I have come away thinking, "That person surely has less responsibility than I have."

Responsibility comes in degrees and different forms. Some are to learn, some to teach; some to tell, others to listen. Eph. 6:1 reads, "Children, obey your parents in the Lord. . ." Verse 4 says, "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 5:22: "Wives, submit yourselves unto your own husbands, as unto the Lord." Verse 25 says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Eph. 6 places responsibility on servants (or employees) and masters (employers). Besides these is our overall responsibility to God and even to unbelievers.

I notice that older ones tend to be critical of the youth, and perhaps the youth become impatient with their parents' generation. But in these last days it is increasingly vital that we accept responsibility and not point at others. Oh, if we could just have the mind of Christ--that humility that makes us teachable and aware of our own weakness!

When we older ones see the faults of the youth, we need to accept our responsibility and know that they are just what we have made them to be. Are we spiritual people? Is Jesus Christ our Lord and Master? Or are we letting the world dictate our thinking and our practice? We see standards changing, and we must question our right (in some areas at least) to be called "plain people." Or is it necessary that Christians look different, think differently, or differ in spending and daily living? Is it so

important that we be "plain"? We should just let the Bible and the Holy Spirit be our guide and not compare ourselves among ourselves. Paul writes to Timothy of "modest apparel" and "shamefacedness and sobriety" and warns against gold, pearls, costly array. (I Tim. 2:9,10) In similar words Peter warns against "plaiting the hair" and "outward adorning," and tells that the "ornament of a meek and quiet spirit is in the sight of God of great price." God values these and so should we.

It is gratifying to see our young people interested in service work. See the account of their trip to Mexico in this issue. I love our young folks. But because of that love I need to express some fatherly concerns. In the following comments, we may seem to focus too much on the girls. But the same principles apply to boys. Who sets our patterns? Who dictates our attitudes?

We are glad for longer dresses, but sad to realize that this trend is the result of "style" and not necessarily modesty. Long, tight dresses seem to need an immodest slit so the wearer can walk. Mothers, is this in your area of responsibility? Colors and patterns now common used to be regarded as too flashy for Christians. In school we had some discussions on the color red. "What is wrong with red?" God wants us to enjoy color, seeing He made the beautiful roses, sunsets, colorful birds. But does He want us to use it to call attention to ourselves when He calls us to be modest? The wool, cotton, linen, and synthetic fabrics we have for our clothes are neutral colors. The bright colors need to be added. The skins with which God clothed Adam and Eve were of modest color. Red and other flashy colors and patterns for clothing come from the modern designers that cater to a worldly market. They draw attention where God says we should be modest. Let us consider our motives in choosing how we appear to those around us. One sister told of a jacket she had owned--tan on one side and red on the other. She usually wore the tan side out. Once, because she had soiled it,

she wore the red side out. She said the increased attention she received from men as she rode public transportation was noticeable and frightening. We only deceive ourselves if we think these things don't matter. Again, I believe the responsibility lies on parents and us older ones who have failed to teach better.

I probably run the risk here of being labeled old fashioned or one who emphasizes unimportant details. I'm willing to run that risk if it means serious study on some of our "unimportant details." A good question in evaluating our motives and decisions, even on details, is "What would Jesus do?" If we get a good answer to this question, we don't need to ask "What would our ancestors think?"

Some of our current problems involve how to deal with those who have made serious mistakes in the past. Important as this is, I believe the answer lies in taking responsibility for teaching purity in youth, especially in courtship. "An ounce of prevention is worth a pound of cure" is a saying of some wise man. We all have made mistakes; I have. But how good if we can teach and challenge our young people to holy living that they can avoid the pitfalls of an increasingly vile world. May we use every opportunity to inspire our younger ones (and ourselves) to greater service and to divert our attention from the lure and flair of this world.

In this issue we begin short descriptions of the lives of some of our older members. This is not to glorify the ones described, but to somehow honor the example of those who have "fought a good fight" and encouraged us to follow. Paul writes, Be ye followers of me even as I also am of Christ." When we see those following Christ, let us commend and encourage. Sincere praise inspires us to do our best.

We have a mortal enemy of responsibility. It is affluence. I write this with some reservation because I know it is possible to use riches well. (See I Timothy 6:17-19) But when we are

given so much--especially as children and youth--self-sacrifice in any area is difficult. Jesus is our perfect example. He left His high station to visit and save us. He said, "I am meek and lowly in heart. . ." Peter once said, "Lo, we have left all, and have followed thee." Jesus assured him that when we leave all to follow Him, we will be rewarded--not only with the best in this life but "in the world to come eternal life." If only we could see our lives here in the light of eternity! Ask those who have "left all." Ask the martyrs. To gain the world and lose our souls makes no sense even in the luxury of America.

If I find Him and I follow,

Is He sure to bless?

Saints, apostles, prophets, martyrs

Answer, "Yes!" --Stephen, the Sabaite, 8th Century

We are not responsible for being born in a country dangerous to Christians. It should be safest here since we have so much freedom. We should be thankful for opportunity to serve unhindered. But remember that with opportunity comes responsibility. This vile world is no friend to grace. We are safe only when walking close with our Savior.

Recently we have seen vultures circling--waiting to devour something dead and decaying. So are vultures of this world--pride, self, carnality, waste--ever ready to capitalize on the dead. They wait to land on us and our children. But vultures don't bother live things. When we accept our responsibility to teach and set good examples of the life in Christ, our children will live, and vultures will have to land elsewhere.

I have pointed out some problems I see. Perhaps I violate my own statement about finding fault. But I have responsibility to speak out, and I invite others also to voice their sincere concerns. We know the outward things and choices can never be right unless the heart is right. May God guide us to revival and to a life of truth--a life that is "hid with Christ in God." --
L.C.

SUCH IS THE KINGDOM OF HEAVEN

Brother Joe a month or so ago taught us concerning the heart. As he preached to us, he mentioned the verses in St. Matthew about little children and their likeness to the kingdom of heaven. I have wondered before of the similarities and believe that little children provide the perfect example of the born again believer. Let us look at Matthew 18:3,4. To paraphrase, Jesus says we must be converted and humble ourselves as little children to be not only part of, but also to be great in the kingdom of heaven. Again in 19:13,14 of the same book, Jesus again uses little children to explain the kingdom of heaven.

What is so valuable about little children? Here are some examples that came to mind: their openness, honesty, need for guidance, the desire to survive. Little children are driven by the physical need to live and have food, clothing, rest, and security. Loving parents provide for these needs. The physical needs of a little child are not driven by a sinful nature, but rather by the need, as stated earlier, to survive and grow.

I must interject here that Jesus used little children as the example and rightly so. We realize that as children grow and obtain knowledge, selfishness and sinful acts are committed and must be dealt with.

Back to our comparison. As little children cry when they're hungry, may we cry out to God for spiritual food. May we realize the need of rest that only comes from a loving, caring heavenly Father. May we clothe ourselves with the whole armor of God. (Eph. 6:10-17) May we in so doing, find ourselves safe in the arms of Jesus. As we interact with others, may we be quick to forgive; may we be concerned at the hurts and sorrows of others as little children are. To be called the children of God, we must act and live according to these

principles. (Matt. 5:9) Again in Romans 8, if we have been born of the Spirit (become as little children) His Spirit will bear witness with our spirit that we are the children of God.

I'm sure many more examples could be given. May each one of us humble ourselves and in doing so, find ourselves ready to be used in His service.

David Cover

Tuolumne, California

MEXICO

This is the story of seven people from California who made a perilous journey into the wilds of Mexico. These seven people, Rosemary, Tyler, and Heather Cover; Heidi Brown; Luke and Karin Wagner; and Colin Taylor, had a wonderful time. Our objective was to help Bart and Annalee Taylor in any way that we could. These are some of our experiences.

7/14/03. This is when it all began. Leaving from David Cover's at 9:00 AM, after several stops, we arrived in Reno. Proceeding to check our many suitcases and bags and board the plane, we flew to El Paso, Texas, with a layover in Phoenix, Arizona. It was 114 degrees Fahrenheit in Phoenix, 106 in El Paso! Bart and Bethanna picked us up at the airport. We spent the night at Chris and Lisa Dorman's (friends of Bart and Annalee) who were very hospitable and friendly.

7/15/03. We left the Dorman's at 9:00 AM, and after doing some shopping, we crossed the border into Mexico at 11:30 AM in the small town of Santa Teresa, New Mexico. We were a little nervous, but made it across without incident. At 4:00 PM we arrived in the city of Chihuahua, Mexico. Our stop for the night was at the house of Mike Berkley (a doctor whom Bart knows). Dr. Berkley's house is open to missionary people and friends who travel through the area.

7/16/03. We left the Berkley's house and headed for the town of Creel, Mexico (pronounced "cray-ell"). Upon arriving in Creel we ate lunch, changed money, and window-shopped. The stores were full of common items along with many baskets, carved items, and clothing. Creel being a tourist town, we were not too much of an oddity. We arrived in Samicheque, our final destination, at 3:30 PM.

That evening Bart led us in devotions with the theme of the Great Commission. Throughout our trip we talked about many different forms of this subject. The meaning of Jesus' words and how they apply to us today helped us understand exactly what we should be doing.

7/17/03. The boys helped Wes Shoemaker dig a drainage ditch to divert water from around his house, and the girls took a tour of the town and hospital with Annalee. It rained all afternoon. That evening, after dinner which included cakes made by the girls and Wes's wife Julie, Wes shared his testimony of how he was called to the mission field. Wes was raised by parents who were missionaries in South America, and he later served in Papua, New Guinea. Currently, Wes is helping translate the Bible into the Tarajumara language and has a desire to help people who do not have the written Word of God. We were impressed with his Christ-like attitude and dependence on God. Baths that night were accomplished with the help of a metal tub and water heated on a gas stove. What an experience!!!

7/18/03. We were aroused around 6:30 AM, and the girls headed out to help at the hospital during the surgeries. The guys continued helping Wes dig out his drainage ditch and then hiked to the hospital to pick up the girls. While there, we found out that Heidi had bronchitis. What a bummer! Overall, it was a very tiring, yet very satisfying day for all of us.

7/19/03. Saturday, a day of relaxation and rest. Karin worked some more in the hospital during the surgeries, while

the rest of the group took a hike around the mountain. Midmorning was used for laundry (washing in the river!) The afternoon was for relaxation and "kick-back" time.

7/20/03. Headed out to church at 10:30 and listened to a sermon in Tarahumara (very interesting), then went home to start lunch. We took a hike that afternoon and then were able to be with the Mennonite families for a Sunday evening of singing, food, and fellowship.

7/21/03 Hiked to Charerache...DEATH MARCH! No, really, it was fun and interesting to see a true Tarahumaran village. The village was mainly all farmland with a few houses scattered around for living purposes. That afternoon we all crashed as we were exhausted.

7/22/03. Went to Aboriche in the morning, got back at noon, packed, and headed to Chihuahua for hot showers and laundry. It was around 8:00 PM when we pulled in, and we all headed for showers and beds.

7/23/03. Drove to El Paso and had a barbecue with the Dormans. HAMBURGERS! Another one of those simple pleasures that you really learn to appreciate when you don't have them readily available.

7/24/03. Left El Paso airport at 6:30 AM and landed in Reno at 9:00AM. After lunch at Taco Bell (Mexican food again), we headed home and arrived at 3:00 PM.

Mexico was an experience that none of us will ever forget. We encourage all and everyone of our members to go and support Bart and Annalee in their efforts to further the "Great Commission." (Matthew 28:18-20)

Our love,
The Mexican Travelers

"If you were arrested for being a Christian, would there be enough evidence to convict you?"

HISTORY OF THE BRETHREN The First Eight (continued)

ANDREW AND JOANNA MARGARET BONI

Andrew Boni was born at Frankendorf, Switzerland, near Basel. Like his father, he was a weaver, reared and confirmed in the Reformed Church. He migrated to Heidelberg and passed the test there to become a master weaver in 1702. His wife Anna died in Heidelberg and Boni returned to Switzerland.

In Heidelberg, Boni had become acquainted with Pietist teaching, and he took Pietist faith with him back to Switzerland. On the complaint of the local pastor, the authorities questioned him and recommended that he be instructed. Faced with this opposition, he again moved to Heidelberg for a year. When he returned to Switzerland, he began holding meetings, preaching Pietist and Anabaptist doctrines. This time the authorities sent a letter to denounce him to the Basel city council.

Andrew was able to influence his younger brother Martin, but his parents remained in the state church, hostile to the teachings of their son.

Andrew and Martin Boni were arrested by the Basel authorities in November, 1706. They were severely interrogated about their doctrines, their meetings, and their friends. They steadfastly refused to give the names of their fellow Pietists or of any who had attended their meetings lest they too would be arrested.

During their interrogation, the Bonis were imprisoned in the Spalendor, or Spalen-Tower, in Basel. (This ancient tower still stands in a busy section of Basel.) Martin Boni was allowed to remain, but Andrew was expelled from the city and district. He refused to promise not to return, but he was assured that if he did he would be immediately arrested and punished. He did

say, "I will commend it to God," and regretted it right away as the authorities took it to be a promise not to return. He asked to be returned to the tower rather than to leave with that misunderstanding, but they ordered him away. Wanting to somehow discharge his responsibility to them, he wrote a lengthy letter to the city fathers calling on them to repent and reminding them of the coming of the Lord. His humble words give insight into his character:

". . . I came here not through my own will, but rather through God's will and out of love for God and my neighbor. I also came because of the request in letters from my neighbors. Therefore now hear the words which God will give me to write, miserable creature that I am, through His goodness. I do not hesitate to write that this will be for the good of you, your city, and district of Basel. O Lord, Help me; let it succeed! Amen...

"Now I ask the honorable and wise council, as well as all here in this city and district of Basel, whether anything is more necessary than just this. The people will soon not know what they will do because of arrogance and godlessness. Greed, usury, luxury, and pride are so terrible and have so taken the upper hand that all people could not bewail it sufficiently even with tears of blood. I do not mention such other lusts as gluttony, swilling, immorality, and lewdness in cursing and swearing, quarreling and fighting, and lying and betraying. Yes, with my clumsy hand I can hardly describe enough sins and vices of this city. In sum, they all reach to heaven. God intends to punish them, if they do not turn to Him with all their heart, and pray as mentioned above. . ." (From *European Origins of the Brethren* by Donald Durnbaugh)

Boni's experiences included imprisonment, time in the stocks or pillory, and being expelled again and threatened with beatings should he ever return.

Andrew Boni was one who migrated with Alexander Mack from Rotterdam to Philadelphia, arriving on the ship *Allen* on September 11, 1729. Boni had met and married a widow, Joanna Nothiger. Joanna Margaret Boni was one of the first eight and is also listed as a passenger on the *Allen*.

JOHN AND JOANNA KIPPING

Also listed as "charter members" were John and Joanna Kipping. Kipping was from Bareit in the state of Wurtemberg. His age and religious background are not known. They, too, were passengers with Mack arriving in Philadelphia on the ship *Allen*. --L.C.

"AUNT SYLVIA"

Sylvia Wolf, fondly addressed "Aunt Sylvee," was born on an Indiana farm on November 23, 1907. As Elder Reuben and Stella Flora's oldest daughter, we understand her early introduction to her life of nurturing, living simply, and serving others. Chester, her oldest brother died of leukemia in 1954. Sylvia was followed by Delbert, Sarah Catherine (Hitch), Rozetta (Myers), Clifford, Donald, (recently deceased) and Lois (Martin). Her parents were charter members of the Old Brethren Church; she has heard the gospel all her life. Joyfully she gave her heart to the Lord, becoming a faithful member of the church of her parents.

After her marriage to Daniel F. Wolf on November 27, 1926, they lived in Indiana for one year. It was in California in July, 1930, that Brother Dan was elected to the ministry in a tie vote with Christie Cover. She has served as a beautiful example fulfilling the qualifications of the wife of a minister as directed in I Timothy 3:11; "Even so must their wives be grave, not slanderers, sober, faithful, in all things." Besides her genuine

interest in others, she had a gift of dignified hospitality. Their home was central. Dan and Sylvia *always* met the train, and travellers seem to arrive and depart via their place. If a member was ill, they soon would be visited by this servant couple.

Early trips to her native Indiana meant a ten day journey taking bedding, food, and utensils and staying in guest rooms along the way. "Aunt Sylvia" has been an East/West ambassador, with frequent communication, writing untold letters of encouragement, having *vacations* center around attending Lovefeasts "back East," providing welcome Sunday dinners and "Bed and Breakfasts."

Noticeably, no children were born to them, yet their walls heard voices of little ones; giving foster care, later raising twin nieces, Erma and Esther Cripe, and welcoming countless church families. Her nieces and nephews were favorites.

Brother Dan's concern for teaching the youth and young adults prompted him to begin a Bible Study twice a month. When we met in the valley it was frequently at their residence following a church fellowship meal. *Everyone* attended. Children could find a toy for every age group, too.

With so many young brethren gone doing alternative service during the Korean War, Brother Dan published the first issue of *The Pilgrim* in October, 1954. (These same young brethren contributed Bible character studies for *The Pilgrim*.) We see Sylvia neatly folding freshly mimeographed copies and stuffing envelopes to mail with a 4 cent stamp until his final issue in May, 1963. Subscriptions were \$1.50 per year.

It's the spirit of Titus 2:2-5: "The aged women... That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." So, to nurture our fellowship and assist distress in our communities, Aunt Sylvia started a monthly sewing circle in February, 1964,

which continues today, blessing not only the receivers of the thousands of comforts, but especially those who share in this day. For decades we met in our homes; yes, often in *her* home. "Aunt Sylvia" usually drove a carload up from the valley when sewing was in the mountains. No one wanted to miss; conflicting appointments were avoided on sewing day! Today her spare time is spent carefully cutting and sewing squares for comfort tops for the *next* sewing.

"Aunt Sylvia" wants to be in the assembly on Sunday mornings. She loves little children and they love her. We are thankful for this jewel, her standard of holiness and excellence--our link with the past.

Martha J. Cover

NOTE OF THANKS

We want to thank each of the members for supporting us prayerfully, financially, and in other ways through Denita's recent illness. We feel blest to belong to the body that cares and supports one another. May it ever be so, and may God bless each one.

Peter and Denita Cover

BIRTHS

HARRIS - A son, Stefan Elias, born August 7 to Michael and Wanda Harris of Mountain Lake, Minnesota.

WAGNER - A son, Benjamin John, born August 19 to Danny and Donna Wagner of Dallas Center, Iowa.

ADDRESS CHANGE

Hannah Bowser: 19300 Cherokee Rd.
 Tuolumne, CA 95379-9753
 (209) 928-3295

CHILDREN'S PAGE

Rusty Trilliums

When I was a little girl, I enjoyed exploring in the woods near our home. I especially remember the trees covered in ice one winter, little spring pools in the holes made by uprooted trees, big piles of junk--nearly rusted away, and spring flowers. Possibly my most unusual memory of those woods was the trilliums blooming in and around the junk piles.

Many of you will have picked big white trilliums in the woods back of our Wakarusa meeting house. Some of these were different though. At first I thought they were another kind, with the veins on the petals a reddish-brown. Then I realized the white trilliums were outside the junk pile, and the reddish-brown trilliums were *in* the junk pile. God made white trilliums, but rust turned them brown!

God also wants us to be pure. The Bible says we should be kind to everyone, but it also warns us not to be really close friends with people who are not godly. God knows that if we spend too much time with people who do wrong, we might also begin to do wrong even if we really want to do right.

We must not be "rusty trilliums," so please do not grow in the "junk pile" of worldly ways.

Martha J. Wagner
Gettysburg, Ohio

FOR YOUTH

Ocean Song

Inspired by the young folks' trip to the Pacific Ocean

June 10, 2003.

Like the mighty, roaring ocean
Is the power of our God;
Like its graceful, rolling motion
Is His cleansing, healing flood.

Like its yawning breadth unbounded
So His mercy ever flows;
Like its brimming depth unfathomed
Is the joy that He bestows!

Like its rich, o'erflowing fullness
His great love to us abounds;
Like its vast and wide completion,
Peace within His will is found.

Like the shimm'ring, golden sunlight
Falls upon the rippling wave,
So the glorious truth unfolding:
Jesus died my soul to save!

chorus:

Like the song of rushing waters
Is the music in my soul:
Christ has ransomed and forgiven,
And in Him I am made whole.

Susanna Tate
Mishawaka, Indiana

NONPROFIT ORG.
U.S. POSTAGE
PAID
SONORA, CA
PERMIT #10

THE PILGRIM
19201 Cherokee Rd.
Tulolumne, CA 95379

THE PILGRIM

VOL. 50

OCTOBER, 2003

No. 10

"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

TEACH ME THY WILL, O LORD

Teach me Thy will, O Lord; teach me Thy way;
Teach me to know Thy word; teach me to pray.
Whate'er seems best to Thee, that be my earnest plea,
So that Thou drawest me closer each day.

Teach me Thy wondrous grace, boundless and free;
Lord, let Thy blessed face shine upon me.
Heal Thou sin's every smart; dwell Thou within my heart;
Grant that I never part, Saviour, from Thee.

Teach me by pain Thy power; teach me by love;
Teach me to know, each hour, Thou art above.
Teach me as seemeth best, in Thee to find sweet rest;
Leaning upon Thy breast, all doubt remove.

Teach Thou my lips to sing, my heart to praise;
Be Thou my Lord and King through all my days.
Teach Thou my soul to cry, "Be Thou, dear Saviour, nigh;
Teach me to live, to die, saved by Thy grace. Amen.

Katherine A. Grimes, (b. 1877)
From *The Christian Hymnal*

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$5.00 per year. Sample copies sent free on request.
Publishing editor: Leslie Cover
Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

WHAT ABOUT THE FUTURE?

I am not a prophet in the "foretelling" sense of the word. And yet it doesn't require great insight to understand God's pronouncements on man's conduct, the fruit it brings, and the future it determines. The Bible says that whatsoever a man sows, that shall he reap. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Learning this principle in youth will save us much sorrowful reaping.

Man at his best is in trouble. He is lost without the Saviour. His thoughts are usually impure. His motives are usually selfish ~~ones~~. He tries to get ahead at the expense of others; he prides himself on a good deal. He puts up a good front so others will think well of him. But God says the secrets will be revealed; the hidden thoughts of the heart will be known on the judgment day. (Rom. 2:16, Luke 12:2,3)

The sins of Sodom were typical of all humanity. But Ezekiel proclaimed that Judah's sins were worse than Sodom's or Samaria's. Why were they worse? Judah was God's special people. They knew better, and yet they turned to idols and all the accompanying abominations. What were Sodom's iniquities? Ezekiel 16:49: "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness. . ." Does it sound like conditions around us today? Besides these, it says, ". . . neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore, **I took them away as I saw good.**" God knows what people are doing and can deal with it. We have been given even more than the people of Judah.

Perhaps you are thinking, "But we are not that bad." I trust we are not like Sodom, but we have the same conditions around us. We have the same desperate enemy. We also are tempted to be proud. We have all the food we could desire, and more spare time than ever.

It's a sad picture and a "real jungle" out there. And that would be our story, too, if it were not for our Saviour. He has rescued us--taken our penalty on His own body when He suffered on the cross in our place. Isaiah wrote: ". . . Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

Now we are redeemed Christians living in evil days and in a sinful world. How is this possible? How can we be sure of the victory and the future bliss we long for? Ephesians 1:13: ". . . In whom also after that ye believed, ye were sealed with that holy Spirit of promise." We have a powerful protector. But the writer of Ephesians goes on to give grave warnings against the very dangers that occupy the unbelievers' time. 5:3: "But fornication, and all uncleanness, or covetousness. let it not be once named among you as becometh saints; Neither filthiness, nor foolish talking, not jesting, which are not convenient; but rather giving of thanks." (The Greek for "jesting" is defined "vulgar witticisms.")

Because of these warnings, we know we can still be tempted to wrong-doing. Possibly one of the worst errors of Christians is selfishness which is expressed in various ways. One way is desire for more and more things--certainly a problem in our country of prosperity. *Fullness of bread*. We don't recognize extravagance when we have always easily bought what we want. But the worst kind of selfishness is a lack of love for others. Sadly, sometimes this involves the ones who should be dearest to us--our companions or close friends. The high standard of Jesus is to love our enemies, too. We

glibly profess to love our enemies when sometimes we show less than love to those we work with and even worship with.

The best protection from sin of any kind is to live and walk with our Saviour. He said He will give us rest. What is more stressful and tiring than problems with those close to us? Jesus will give us sweet rest in Him and heal our lack of love.

What is *our* part in this whole picture? First, Jesus wants our total devotion. Clay can be molded into something useful only if it is put into the hands of the potter. So with us, Jesus is willing and able to make us what we should be, but we must give ourselves over to Him. This is done in prayer--sincere, earnest pleading to "Take my life and let it be consecrated, Lord, to Thee." How is our prayer time? Is it tacked on to the end of the day? Is it something to get done as a matter of form or duty? Let us be honest; we fail much in attitude. The Psalmist says, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Psalm 42:1,2) This will be our own longing when we see truly our needs and weaknesses.

To know and serve God best, we need to be saturated with His Word. Are we daily Bible readers? We eat three times a day. Job said, ". . .I have esteemed the words of his mouth more than my necessary food." (Job 23:12)

How are we in our love for one another? This is vital. Jesus said, "By this shall all men know that ye are my disciples if ye have love one for another." (John 13:35)

We do not qualify as Christians with sound doctrine if our Saviour is not in control of our lives. It is easy to say we follow Him and obey Him. But when we act like Jesus--when we have the mind of Christ--only then are we truly His disciples. Only then can we claim the glorious future God has prepared for His children. --L.C.

BROKENNESS

(This tract was written by a former missionary to Africa, a real brother in the Lord who ministered at the International Revival Conference in Switzerland in 1970. His reply to our request to reprint it reveals the spirit of Mr. Collinson: "Please do feel free to use the leaflet on 'Brokenness' wherever and however you think it may be used to help. I need to learn every word of it afresh. While I wrote it out of a living experience, I find it can quickly become a lovely vision rather than a daily walk. I need so much to be 'broken' daily.")

Sometimes it is asked what we mean by brokenness. Brokenness is not easy to define but can be clearly seen in the reactions of Jesus, especially as He approached the cross and in His crucifixion. I think it can be applied personally in this way:

When to do the will of God means that even my Christian brethren will not understand, and I remember that "Neither did His brethren believe in Him," (John 7:5), and I bow my head to obey and accept the misunderstanding, **this is brokenness.**

When I am misrepresented or deliberately misinterpreted, and I remember that Jesus was falsely accused but He "held His peace," and I bow my head to accept the accusation without trying to justify myself, **this is brokenness.**

When another is preferred before me and I am deliberately passed over, and I remember that they cried, "Away with this man, and release unto us Barabbas" (Luke 23:18), and I bow my head and accept rejection, **this is brokenness.**

When my plans are brushed aside and I see the work of years brought to ruins by the ambitions of others and I remember that Jesus allowed them to lead Him away to crucify Him (Matthew 27:31), and He accepted that place, and I bow my head and accept the injustice without bitterness, **this is brokenness.**

When in order to be right with my God it is necessary to take the humbling path of confession and restitution, and I remember that Jesus "made Himself of no reputation" and "humbled Himself. . . unto death, even the death of the cross" (Philippians 2:8), and I bow my head and am ready to accept the shame of exposure, **this is brokenness.**

When others take unfair advantage of my being a Christian and treat my belongings as public property, and I remember "they stripped Him. . . and parted His garments, casting lots" (Matthew 27:28, 35), and I bow my head and accept "joyfully the spoiling of my goods" for His sake, **this is brokenness.**

When one acts towards me in an unforgivable way, and I remember that when He was crucified Jesus prayed, "Father, forgive them; for they know not what they do" (Luke 23:34), and I bow my head and accept any behavior towards me as permitted by my loving Father, **this is brokenness.**

When people expect the impossible of me and more than time or human strength can give, and I remember that Jesus said, "This is my body which is given for you. . ." (Luke 22:19), and I repent of my self-indulgence and lack of self-giving for others, **this is brokenness.**

By John Collinson

From a tract reprinted by Calvary Fellowship Mission, Little Smoky, Alberta. Selected by Lois Martin for the June, 1981, *Pilgrim*

PERSONAL PROFILE OF VIOLA WOLF

Viola May Wolf was born to Deacon David and Elsie Susan (Crist) Wolf on July 5, 1909, on a Kansas prairie farm near Quinter. The following year, in September, her family with other relatives and church families, moved to Colorado to claim

and homestead free land (one quarter section for each; David and Elsie) near Sheridan Lake.

It was a bleak plain--no trees in sight--the endless grasses stretched flat and relentless. Visitors were so welcome. Three years later, in November, 1913, they returned to their old farm in Quinter, leaving two infants, Ella and Alva, buried on the plains and then their newborn, Harvey, in Quinter, in 1915. Hard times. They sold out and moved to Modesto, California, arriving October 8, 1916. In 1918 they bought a productive farm in Rio Oso, near Marysville, where they had twenty-five happy years, returning to Modesto in 1943.

It was in Rio Oso that Viola's handicapped sister Ruth was born, and in spite of doctor's predictions, Ruth lived over seventy years, due to the loyal, loving care she received. Actually, Viola "spent her life taking care of her father, mother and sister" acknowledged her brother Joseph. Charles, the oldest sibling, made Ohio his home.

Viola has always lived among our Brethren people. When she was nineteen, she gave her heart to the Lord and became a visible part of the Brethren. In Rio Oso we see her family taking their turn hosting church in their home and feeding forty at a fellowship meal following. They worked hard in the orchard raising prunes for sale and hay for the horses and farm animals.

At their Dakota Avenue home in Modesto, they grew "everything"--oranges, olives, persimmons, pomegranates, herbs and vegetables in abundance. They raised chickens and sold eggs. After workers had hurried through the vineyard picking grapes to dry for raisins, we had permission to glean Thompson seedless which were sweet as sugar by then-Umm!

They did not own a car or telephone or use electricity, so depended on others for a ride to church, to town or to the mountains. Yes! without the distraction and idle conversation of the phone, they could welcome visitors and maintain a

schedule of cooking and preserving. Viola could give her patients a vigorous foot massage.

The trio, mother and daughters dressed in subdued, plain garb and large black bonnets, made a statement as they entered a service; strong Viola deftly assisting Ruth into her seat, and both smiling from ear to ear! During the summer, Viola would stay up late to bake cookies so the house could cool down by morning, as Ruth "minded the heat." Viola sensed Ruth's moods and needs.

After their mother died in 1979, they moved to Ohio where Ruth passed away in 1991. Viola relocated to Modesto.

Now she has time to rest. You may find her napping in her chair near the door at Bethany, in Ripon, as if waiting for visitors. She also has time to enjoy her meals even if she appears lonely. She is thankful to her Heavenly Father for a full, busy life, and we are thankful for her example of service.

Martha J. Cover

BAPTISM

Timothy Tate of Mishawaka, Indiana, was received by baptism August 14. May he be a faithful, useful servant in the Kingdom of the Lord.

BIRTHS

ROOT - A son, Jadrian Skyler, born September 13 to Brian and Emily Root of Tuolumne, California.

HILTY - A son, Trent Eldon, born September 26 to Jeffrey and Allison Hilty of Goshen, Indiana.

CABLE - A son, Rudy Andrew, born September 30 to Andrew and Joanna Cable of Wakarusa, Indiana.

Faith in Christ is meant to be nothing less than unceasing dependence upon Him and fellowship with Him.

Andrew Murray, Selected

I AM AN INFLUENCE

"I want to be like Daddy, we hear a small boy say,
Watching close as Daddy works, he imitates in play.
Where Daddy goes he wants to go, what Daddy says, he says;
What Daddy works or what he buys, his son is sure to praise.

"I want to be like Mommy," I hear my small girl say,
"So I can rock my baby dear and care for her each day."
She sets up house so carefully and gives each doll a place;
She cooks their food; she washes clothes; plays church on the
staircase.

We watch them at their playing; we listen to their talk,
We realize when we least thought that they observed our walk.
How great we feel the urgency to be examples true.
For they are watching day by day and doing as we do.

Dear Lord, this task is heavy, and oft we fail to be
A true reflection of Thine own to point these souls to Thee.
Make us sufficient, Father, for this great task You've given;
We pray, dear Lord, that by Thy grace we all may meet in
heaven.

Dear children, you too can be examples of what's right,
And help your friends be true and strong by walking in the light.
Oh, may you never, ever be among the ones whose lives
Have led one on the downward path, away from heaven's prize.

Be willing to stand bravely for what you know is right,
Don't be afraid what others think; walk nobly in God's sight.
To flee from sin shows real strength; fear not to stand alone,
But purpose deep within your heart to make God's will your
own.

So there is work for each one regardless of our years;
May we be sowing seeds of truth that we need not reap tears.
Never think it trifling, this influence day by day,
And never think it matters not how straight may be your way.

Each life affects another, and our example counts,
For attitudes and deeds and words we all must give account.
Ponder very carefully the choices that you make,
For there are others watching you--a soul may be at stake.

Elizabeth Royer
Mishawaka, Indiana

TWO PRAYERS

Last night my little boy confessed to me
Some childish wrong,
And kneeling at my knee,
He prayed with tears--
"Dear God, make me a man
Like Daddy--wise and strong;
I know you can."

Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head:
"O God, make me a child
Like my child here--
Pure, guileless.
Trusting Thee with faith sincere."

Andrew Gillies (1870-1942)
Selected by Lloyd Wagner

FOR YOUTH

COURTSHIP GOD CAN BLESS

God, the one who knows us all by name and even has the hairs of our head numbered, has a personal interest in each one of us. He has a plan for each person, a plan that includes our best and utmost happiness. Perhaps that is why the subject of courtship lies so close to my heart. Young people are at a crucial point in their lives--crucial because they need to be thinking rightly about the involvements of courtship. God honors sincerity; He honors integrity, and he has answers for those who seek His will in sincerity and truth.

First Corinthians 6:19, 20 tell us that our bodies are the temple of the Holy Ghost; they are not our own. God has bought us with the price of the blood of His Son. Since we are not our own, we need to be satisfied to be just where God wants us to be, whether married or unmarried. That matter needs to be settled in our minds; it is an overshadowing realization that gives direction to our lives, and we are not ready for courtship or marriage until we come to grips with the fact that we belong to God.

Courtship is the time when a man and woman show special interest in each other for the purpose of studying character. It is a time of sharing and doing things together in order to ascertain compatibility for marriage.

We will consider two basic questions about courtship first.

How important is the blessing of God in courtship?

I will answer that question in three words--*It is everything!* It is the totality and essence to a prosperous courtship and a successful, happy, and enduring marriage. Consider Abraham's concern for Isaac in Genesis 24. In the first verses, Abraham made his servant swear that he would find a wife for Isaac

under the blessing of God. All that mattered to Abraham was that he was in the center of God's will, lined up for His blessing.

Do not try courtship without God's blessing. Samson tried it. He went down to the Philistines and saw a woman who pleased him well. His father, of course, rebuked him for his selection: "Is there never a woman among the daughters of thy brethren. . . that thou goest to take a wife of the uncircumcised Philistines? (Judges 14:3) We know Samson's response. The blessing of God and the counsel and approval of his parents meant nothing to him. Samson's heart was beating high, guided by his own fleshly desires. But, oh, how short-lived!

You can take that approach, brethren and sisters. You can go your own way against the counsel of your parents, and you can marry after the desires of the flesh. Samson did, but we know how the story turned out. The day of the marriage turned out to be a day of divorce. He went home without his wife; she was given to another.

God's blessing is a missing ingredient in many marriages today. I would be terrified, young people, to even think about courtship and marriage unless I was confident of the blessing of God. We know what marriages in society are like. But what about some marriages in our own conservative churches? Some husbands and wives are simply living together--not getting along, not sharing life together, and not enjoying happiness.

Remember Psalm 127:1: "Except the Lord build the house, they labour in vain that build it." Unless the Lord brings you together in marriage, it is not going to work. You say, Well, I know people who started out in good harmony, and they got their lives together, and now it's going pretty good." Surely, God's grace is sufficient, and when people realize their error, God is ready to forgive. But that is not the norm, so do not start your marriage counting on things getting turned around sometime later.

Too many people are like Israel when they went up to fight Ai. They went up without the blessing of God and experienced defeat. We cannot expect blessing, happiness, and fulfillment without God's blessing. Every marriage will face giants, and God alone can grant grace to conquer those giants. When we go forth in the Name of the Lord, the God of Israel, we go forth without fear.

We also need God's blessing in marriage because He alone knows the private life of the one we are considering. People can bluff, but God knows the sentiments of the heart. I consider that a real blessing! We serve a God who knows not only the present but also the past and the future. The qualities that so attract you in the one you are keeping company with are only the tip of the iceberg of what marriage will unfold. You cannot now imagine how much influence for good or for evil that your companion will have on your life. Someone has said, "Behind every successful, godly man stands a godly woman." You need the blessing of God to bring out the beauty, the security, the harmony, and the fulfillment in your marriage relationship. God knows all about those things; He is genuinely interested in your marriage.

We need the blessing of God because marriage has serious implication. For *one*, marriage is for life. Whom God joins together, man is not to put asunder. Making a mistake in the one you marry means a lifetime of regrets. Marriage is not like a car that you can trade off for something better if you get a lemon.

Implication two is that your happiness and the happiness of your family is at stake. Your home will either be a foretaste of hell or a foretaste of heaven. I think of a sister we have been working with. She is trying to leave a godly influence and a Christian example in her home, but her husband is unsaved. He does not provide for his family; he curses and swears at them

and shouts at his wife. She did not know the Lord when she married, and now she is suffering the results of a wrong choice.

Implication three is that your marriage will affect your posterity. Your companion will have a tremendous influence on the kind of children and grandchildren you will have. You say, "I'm not even thinking about grandchildren!" Well, you had better because it may be real before you know it.

Implication four is that the one you marry will have a serious influence on your spiritual life. Your companion will either inspire you to greater service to Christ and the church, or he will hinder you and sap the vitality from your spiritual walk.

Implication five is that your marriage will greatly affect your usefulness to the church. This is especially true for the brethren. I Timothy 3 speaks not only to the qualifications of the deacon, but to his wife as well.

Implication six is that marriage is serious because it affects the hearts and feelings of others. Young brethren, you are marrying the daughter of some loving parents--parents who nurtured that girl and want the best for her. Think of the heartache if you are not what you ought to be. The same applies to the sisters. Your courtship and marriage will either cause hearts to rejoice or to grieve. Remember that, and take seriously the far-reaching implications. Your first and foremost desire should always be to have the blessing and approval of Almighty God.

Can God bless the practice of courtship?

It is true that we do not find the practice of courtship in the Bible. In Genesis 24:65, we notice that Rebekah had never seen Isaac before: "What man is this that walketh in the field to meet us?" Furthermore, Isaac had never seen Rebekah before, but verse 67 says that he took her into his mother's tent, she became his wife, and he loved her. Since the Bible gives no precedent for courtship, some people say that we have adopted the world's practice of courtship, and therefore God cannot bless it.

We need to think about this a little. In doing so, I have concluded that it is not safe for us to follow the Old Testament example to the letter. To do so, we would also need to justify polygamy, concubinage, and a lot of other things on the same basis. I am not personally acquainted with Christian groups who do practice the Old Testament method of finding a marriage companion.

We also need to realize that marrying in haste, marrying for personal attraction, falling in love, and so forth, are the world's methods. Certainly we leave some room for personal attraction, but that is not a safe premise upon which to build a lasting relationship. Marriages built on personal attraction alone often lead to many regrets and bitter disappointments. We need to exercise discernment and caution, using courtship as a time of careful examination. As we follow such a careful method of seeking a life companion, we can conclude with certainty that our courtship is under the blessing of God. --To be continued

By Clifford Nolt in *The Christian Example*, Jan. 12, 2003

Selected by Forrest Tate

CHILDREN'S PAGE

Jason, the Brave

"I'm glad we are not under persecution now!" exclaimed James, as Dad finished reading a martyr story.

"I wish we were!" answered Jason.

"You would want to have to leave home, or maybe get caught and beaten and maybe burned at the stake?" asked James in surprise.

Jason looked embarrassed. "I didn't think about that," he replied. "I just think it would be really great for people to see how brave I would be."

"You weren't very brave when you got against the hot canner," big brother Thomas pointed out.

"Kindly now, Thomas," Dad chided. Turning to Jason, he added, "Does it really matter what people think? Shouldn't we do it because we love God, not for our pride's sake? I Corinthians 13:3 says it is a greater thing to love each other than to allow ourselves to be burned. We have plenty of opportunity to show that we love people, like not getting angry when someone teases us."

"But Dad, that wasn't because I was a Christian," said Jason, hanging his head. He knew Dad was referring to his yelling at the neighbor boy just that morning, because he called him names.

"It shows whether you are Christ-like, and that is what matters," Dad answered, smiling down at him. "Try to be brave and Christ-like, and not worry about whether people notice. God will notice. That is the honor we should seek."

Martha J. Wagner
Gettysburg, Ohio

NONPROFIT ORG.
U.S. POSTAGE
PAID
SONORA, CA
PERMIT # 10

THE PILGRIM
19201 Cherokee Rd.
Tuolumne, CA 95379

THE PILGRIM

VOL. 50

NOVEMBER, 2003

No. 11

"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

THE HARVEST MOON CREEPS O'ER THE SKY

The harvest moon creeps o'er the sky,
And looking down sees barren fields
That days before held ripened corn,
Now picked and stored with bounteous yields.

The honking wild geese flying south,
The ring-necked pheasant feathered bright,
The rabbit plump, the deer so swift,
All tell of God's all wondrous might.

The deeply laden apple trees
Are gifts from His all knowing hands.
The flowing streams, the flowers, too,
Obey His ever great commands.

Now we should also serve our Lord,
And keep His statutes ever true.
O King, great Benefactor, Friend,
We consecrate our lives anew.

Kathleen (Shank) Miller
From *Songs We Sing*
Used by permission

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$5.00 per year. Sample copies sent free on request.
Publishing editor: Leslie Cover
Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

THANK GOD FOR FRIENDS

Praise God for our friends! Having friends outshines *all* our material blessings. We especially thank God for Jesus, our best Friend--the One who promised never to leave us nor forsake us.

Friends understand, and we need to be understood. Sometimes we don't say exactly what we mean, but a friend will sense the thought behind the poorly chosen words. Emerson said, "A friend is one before whom I may think aloud." I would add, "without fear of being misunderstood."

Friends encourage us. It is easy to become discouraged! We often maintain a front of confidence and enthusiasm which hides our feelings of insecurity and disappointment. God works through faithful friends to lift our spirits and give us hope and a feeling of worth. Subtle influences from the adversary try to convince us that our case is hopeless, but friends show us the bright side. I remember, as a teen-ager, I had surgery and lay on a hospital bed for ten days. One of my school friends took time to visit me, and I have not forgotten in over fifty years the encouragement he brought.

Friends help when we are in need. In times of financial stress, Christian friends are right there. This was characteristic of the church from its very beginning. II Corinthians 8 describes this "grace." At times, persecution drove Christians to band together with all things common. Only true friends can do this.

Once we lost our alternator drive belt between here and the Valley--thirty-five miles from home and in the middle of the night. As my son and I walked to the home of friends less than a mile away, we were given a ride right to their door by people

who knew folks we knew. Our friend loaned us his car, and we arrived home safely. Thank God for friends!

To help us value our friends, we might imagine ourselves in the position of Noah or Lot. Both these men saw their people destroyed, and they were left with only their families. Some have written of the possibility of being left alone after an atomic attack. We might enjoy being alone sometimes, but being a sole survivor would hold no joy or comfort. God can support His children in loneliness, in prison, in dark valleys of trouble, but what a blessing it is to have friends in such times!

Seeing that friends are so valuable, how do we obtain them and keep them? "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother." (Proverbs 18:24) We make friends and keep them by being friendly. If friends encourage us, we should be encouragers. If friends understand and support us, we should also try to be understanding and helpful.

William Penn was a friend to the Delaware Indians. He paid them for their land and treated them as equals even after he had received title to New World land from the King of England. The Indians returned this friendship by establishing perpetual peace with Penn. On the contrary, Penn's sons took advantage of the Indians, and they responded with hostility and enmity.

Our Saviour said, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." (John 15:13-15) "What a Friend We Have in Jesus" is said to be the most loved of Christian hymns. Jesus encourages, understands, and supports us as no other friend can. May we "do whatsoever He commands us" and so qualify as *His* friends. --L.C.

TIME AND PATIENCE

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (II Peter 3:8) The Apostle Peter cited this passage while assuring the early church that "the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (II Peter 3:9) A Jewish scribe once wrote that "Time is a bubble in the expanse of eternity."

The longest half second of my life occurred last spring on a two lane section of US 50 north of Dodge City, Kansas, during our trip home from the love feast in Indiana. It was mid afternoon, a clear day, light traffic, and I was driving, cruise set at 70. A little over a hundred feet ahead of us, an approaching car pulled directly into our lane. Letha says when she saw the approaching car it was less than fifty feet from us, and at our combined speeds we were coming together at the rate of approximately 170 feet per second. I instinctively jerked the steering wheel sharply to the right. With the help of the Lord and the outstanding handling characteristics of our late model Impala, we plunged over the grassy embankment into a twelve foot deep ravine. Remaining upright, I was able to bring the car to a safe stop. We just sat there awhile thanking the Lord for His deliverance. When I got out of the car and climbed up to the road, there was not a car in sight. We were able to pull up the bank and onto the road. Other than being severely shaken, there was no apparent damage. We will probably never know why the other driver pulled into our lane.

We are truly living in a fast age. I can remember riding to church in a horse-drawn buggy. Now we drive to church in a car that is capable of cruising at 100 MPH (although I have

never been that late for church!) News travels across the country almost faster than it happens. People demand what they want, and they want it now! Are we affected by this fast pace? Do we get so caught in our own world of thought and action that we forget what lane we are in? How often does someone have to hit the ditch to avoid a collision course with us? I feel that patience is something I need more of and is lacking in society and in the Church fellowship.

Apostle Paul writes to the Romans, "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." (15:5,6) The Bible says, "See then that you walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." (Eph. 5:15-17)

My prayer is that those of us whom the Lord has spared may devote our remaining time on earth to the furtherance of His Kingdom as members of His Church which is the Body of Christ on earth. (Eph. 1:22,23)

Joseph E. Wagner
Modesto, California

OBITUARY

Elma Louise Moss, daughter of Loring I. and Ota Shidler Moss, was born September 12, 1925, in Wauseon, Ohio, the youngest of ten children and died suddenly September 30, 2003. Her family moved to McClave, Colorado, in 1930; to Great Bend, Kansas, in 1935; and to Kansas City, Missouri, in 1937. Here Elma finished her formal schooling, graduating from grade eight. Here, too, she obeyed the call of the Holy Spirit, was baptized, accepting Christ as her Savior, and became a member of the Dunkard Brethren Church. After the family moved to Eldorado, Ohio, in 1942, she joined the Conservative German

Baptist Brethren. Several years later, she transferred her membership to the Old Brethren, faithfully fulfilling her baptismal vows until death. Several times she called for and received the anointing.

Elma and her Aunt Martha Myers founded Rest Haven Nursing Home in a stately old house in downtown Greenville in January, 1953. Her compassionate nature and management skills, along with God's blessings, made Rest Haven prosper. The capacity of the house was expanded several times. Finally, in 1967, the present-day Rest Haven became reality, and the old house on Wayne Street was abandoned. She was happy to employ many Ohio youth over the years. Elma sold Rest Haven January, 2003, ending fifty years of intense involvement in the nursing administration and the lives of patients and families.

She was active in the Licensed Practical Nurse's Association, the Ohio Health Care Association, the Darke County Health Planning Commission, the American College of Health Care Administrators, and Darke County Chamber of Commerce Education Committee.

Always interested in young people, she enjoyed being with them. To encourage them to Bible study, she presented each with Halley's Bible Handbook at baptism. Most notable of activities she sponsored were yearly Taffy Pulls held at Rest Haven which brought together some ninety youth from Pennsylvania, Indiana, Arkansas, Iowa, California, and Ohio.

During Communion Meeting weekends, Elma's after-meal job was sitting at a table emptying, combining, or filling butter and apple butter dishes. She will be missed at this spot, as well as at the washer and dryer at the local Clothing Distribution Center on the nights we sort and pack clothing for Christian Aid Ministries.

Elma kept a sharp lookout for the perfect woods-with-a-stream in which to build her dream log home. She finally found

the place, had the log home built, and enjoyed living in it and sharing it for over ten years.

Elma's interests included genealogy, Church history, and world events, especially Middle Eastern. She toured the Holy Land three times, saw Europe on an Anabaptist Heritage Tour, and later on a Brethren Heritage Tour, took trips to Brazil and many times to Canada and California. She was involved in the new Brethren Heritage Center at Brookville, Ohio.

She was preceded in death by parents; stepmother Viola Moss; brothers Edson, Paul, Aaron, and David Moss; sisters Ethel Moss in childhood, Grace Royer, Ellen Reed, and Mary (Moss, Shuler) Jamison; stepsister Ida Keeny; stepbrother Delbert Weaver.

Surviving are one sister, Mabel Rupp of Bryon, Ohio; numerous nieces and nephews; stepbrother Albert and Betty Weaver of Bernville, Pennsylvania; stepsisters Hazel Weaver and Charlotte Frick of Greenville, Ohio; Arvilla and Ray Keeny of York, Pennsylvania; in-laws Ray and Beulah Reed of Dallas Center, Iowa; Donna Moss of West Covina, California; stepbrother-in-law Lloyd Keeny of York, Pennsylvania.

A short service at the funeral home October 4 preceded the funeral at the Old Brethren Meeting House, Bradford, Ohio. Old Brethren ministers used Scriptures and hymns chosen by Elma: Psalm 73:26, Isaiah 12:2, and hymns 403, 393, and 227. A funeral train of over seventy vehicles made the long trek to Wares Chapel Cemetery, West Manchester, Ohio. Hymns were sung as brethren and family members filled the grave.

Elma lived a busy, well-rounded life, serving others and letting others serve her. Surely she does claim "many more children than she which hath an husband." (Gal. 4:27b)

--Linda Frick and Gloria Hilty

To all my family and many friends,

I leave you with this:

Grieve for me but let me go;

There's glory on ahead.

The road was not always easy,
And at times seemed very long
with dark places here and there.
But the light of God's love like a song
Always came through
In answer to my prayer.

My life has been full; I savored much:
Good friends, good times, loved ones' touch.
And if I have harmed or grieved you,
Please forgive the wrongs
I may have done.

Now at the close of day, work left undone
Must stay that way.
If my going has left a void,
Fill it with remembered joys
Of friendship shared with love.
Grieve for me but let me go;
There's glory on ahead. --Elma Moss

IN MEMORY

O Lord, today we feel the loss
Of a dear heartfelt friend.
But, as the grass that perishes,
So life must come to end.

The lives of all who knew her were
Enriched in every way.
What nobler purpose can there be
Than to brighten someone's day?

In patient toil for years she cared
For those by old age worn,
And now in parting leaves behind
So many friends who mourn.

The kind words said, her cheering smile
And toil were not in vain;
Though now she's gone and all that's left
Are mem'ries that remain.

And for the youth, how well we know,
She gave her thought and care.
Indeed how special were the times
When she was with us there.

This world was made a better place;
Our hearts were touched with love,
But now she's in a better place,
Her home in heaven above.

O Lord, this day will soon be done;
Our time will soon be past.
In love and kindness may we live
As long as life shall last. --W.J.

In memory of Elma Louise Moss (1925-2003)

BIRTH

MARTIN - A daughter, Celesta Eden, born October 23 to Jon
and Lisa Martin of Nappanee, Indiana.

FOR YOUTH

Courtship God Can Bless (part 2)

Some Biblical principles of courtship God can bless:

1. *Be a converted, dedicated child of God.* This is the starting point. As we looked at Genesis 24, we noticed that Abraham, the servant, and Isaac were all dedicated men of God. Verse 63 impresses us with the kind of man Isaac was. He was in the field meditating. He was out there alone, worshiping and communing with God, possibly also thinking about the servant, off finding a wife for him.

We believe Isaac was a settled, mature man, probably forty years old. This suggests a settled and stable Christian experience, which is so essential in the matter of courtship! Wait until you are old enough. You wonder how you can know

when you are old enough. What about your emotional stability? What happens when things do not go right? Young brother, does anger cause your pitchfork to fly, or cause other such responses? Young sister, do angry words or pieces fly when somebody breaks a treasured possession? Are you able to work and to manage your finances? Can you possess your body in sanctification and honor with noble thoughts and deeds? Most of our congregations set a minimum courting age of eighteen. I personally feel that is still too young.

We are looking at the child of God whose sins are confessed and forgiven, who is living in obedience to the Lord with a clear conscience. Psalm 34:15,16: "The eyes of the Lord are upon the righteous, and his ears are open unto their cry (prayers)," but "The face of the Lord is against them that do evil." If you are living in victory, you can claim the promise that the Lord will hear your prayers. But if you have sin--rebellion, self-will, backsliding--in your life, you cannot expect the blessing of God. You are not ready to think about courtship until you straighten up your life before God. Counsel with your parents and your ministers about your own readiness and about the one under consideration; it is a safeguard.

2. *Start courtship with a proper purpose.* Young men and women should start courtship for only one purpose: marriage in the future. Now that does not mean you are considering marriage on day one, but it does mean courtship is the time to find a life companion. Never begin courting someone you would not want to marry. Courtship is not for fun or thrills, nor for what you can get out of it. It is not for fleshly gratification or simply because he or she is attractive, pretty, or handsome. It is not simply that you are at the eligible age now, and your friends are entering into this experience. These are not purposes God can bless. Our purpose as Christians is to learn to know each other, each other's ideals, convictions, and goals,

and whether or not we are compatible. It is a time for mutual respect and appreciation to blossom into a full-blown flower.

3. *Begin courtship with pure motives.* Why do you want to have a wife or a husband? Merely to fulfill the passions of the flesh? Marriages born out of the physical become an empty thing. Notice, rather, Genesis 24:67: "Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death." Here we see a right motive for seeking a marriage partner--for companionship. Young men, when you were little, you went to Mother with all your hurts, your stories, your little joys. Mother filled a vital role in your life. Now you are growing up and becoming an individual with the need and a longing for a companion of your own--someone to share your heart, your life, your joys and sorrows. That is a God-given desire. It is true for the sisters as well.

4. *Allow God to lead you all the way.* We see the importance Abraham's servant placed on this when he prayed in Genesis 24:12: "And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham." We know his request and the stipulations he laid out so that he would know God's will. Young brethren as you who take the lead in this matter, get down on your knees and pray! May I suggest that you fast? Diligently seek God's guidance. A few weeks? Maybe a month would be better. Pray until you are satisfied that God is leading. After you make known your wishes to the sister, give *her* time to pray as well. Accept her decision as the Lord's will. Open yourselves unreservedly to God's will and His leading. Abraham's servant, in verse 27, said, "I being in the way, the Lord led me." Young people can get *in* the Lord's way when they should be getting *out* of the way and letting God work!

Psalm 37:5: "Commit thy way unto the Lord." Let God work out the details in the matter of courtship; trust your future

into His hands. Certainly you have your part to do, but then let it rest with Him so that He can "bring it to pass." This takes faith, but there is such a blessing in moving forward with the confidence that God is leading.

Self with its impulses must be laid aside. Young people are so often tempted to take things into their own hands. They scheme and connive, trying to make their dreams and plans and desires work out. Girls may be tempted to let down their standard a little, to become bold or silly to attract the attention of the boys. Girls, especially in their upper twenties, may feel that their hopes are getting a little slim and may begin grasping at straws. Sisters, you may attract a young man in that way, but you will attract the wrong kind. Crucify that desire to get attention with physical attraction--whether by perfume or hairstyle or fixed-up dresses or swaying body. or whatever. Do not lower your standard that way.

Young brethren, your temptation, more likely, may be in showing interest or giving attention to a girl before you are ready to start a relationship. That is a serious injustice to young sisters. You have no right to give a girl special attention until you have prayed and counseled with others concerning God's will for you. God cannot bless such selfish and heartless actions, and if you are involved in such, get down on your knees and repent!

Anyone who takes matters into his own hands is shutting the door on God's blessing and the leading of the Holy Spirit. Let God direct you; He has a lot more experience in this than you do. He has been doing it for years! Furthermore, do you want to marry if it is not God's will for you? Surely not! You must get to the place where you can honestly say before God, "I want to do whatever You want me to and be wherever You want me." When you can do that from your heart, then you are ready to let the Lord work in your life.

5. *Seek godly character and qualities.* If you noticed, Abraham's servant put Rebekah to a character test. Rebekah passed the test. We saw she was practical, willing to work and to get dirty. She was involved in her family's affairs, knowing what was going on in the home and even in the barn. "We have both straw and provender enough, and room to lodge in." She was also morally pure (she was a virgin), modest, and reserved, veiling herself in the presence of Isaac.

We need to ask ourselves what it is that attracts us to a certain person. Is it physical charm or beauty, a winning personality, a feeling of comfort in his or her presence? Or do we see deeper qualities of genuine Christian experience? Remember, "beauty is only skin deep." Qualities that really matter are lasting--commitment to Christ, loyalty to and respect for home and church, sound conviction, modesty in dress and action. God's blessings are for those with spiritual desires.

You want to marry in the Lord, in the fullest sense, but what you are attracted to accurately indicates what you are. Sisters, if you want a noble young man, be worthy of him. Brethren, if you want a virtuous wife, you must be worthy of her. Do not expect to be mediocre and get a good wife.

6. *Build your relationship on the spiritual or heart level.* Your goal is to learn to know each other's heart and mind. That is done by discussion. After church, discuss the message, compare your notes, discuss questions you may have had, the things that blessed you, the new convictions or ideals that you formed. Some people marry and live in separate worlds spiritually. Your needs will never be met in that way. Courtship is the time to build open relationships.

You will also want to interact with families, especially with your friend's family. Do not just be by yourselves all the time, but learn to know your friend's homelife and how he relates to it. Read the Bible and pray together. This should begin early in courtship. Maybe you will not have a lot to say at first,

but read a Scripture, discuss it a bit, and pray together. Perhaps the brother should lead out in prayer, but as the relationship grows, it is right for the sister to as well. Share and communicate. You may have reservations, but as you learn to know each other, share your ideals, goals, disappointments, and joys. If you have a friend who finds it hard to open up, ask questions--gently, of course, but do ask. Learn to confide in each other. Marriage is companionship, and it begins in courtship. If your friend is more interested in running around than in sharing, you ought to have a big question about your relationship.

Discuss differences. Yes, you will have differences, and courtship is the time to work through them. You think that is hard, and you may be tempted to evade them. But if you cannot communicate and work through differences in courtship, you will not be able to in marriage either, and that will be a miserable existence.

Communication does not throw out discretion. Be discreet with your expression of admiration for each other. Your relationship is still in the examination stage. Do not throw yourselves at each other. Make your friend win you. Do not get in a hurry. It is right to express appreciation, but guard how freely your words of admiration flow.

7. *Pure conduct is an absolute must for God's blessing.* "Keep thyself pure." "Flee also youthful lusts." "Abstain from fleshly lusts, which war against the soul." These are all Scriptural requirements. Courtship is not a time to become familiar with each other's body. Any activity that stimulates wrong desires is also sin. That is why we insist on a hands-off courtship. You know, young brethren, what causes you to think wrong thoughts--body contact, sitting too close, and such things. You need to remember, young people, that impurity is sin. It is sin before God. It will mar your conscience, and you will lose respect for each other. Physical preoccupation cuts off

meaningful sharing and blinds you to true values. Remember also that one compromise will lead to another. It is like adding fuel to a fire. As the fire is never satisfied, so the flesh is never satisfied. Young man, if you truly love your friend, keep your hands off her until you are married.

Set high ideals before you start courting, and stick to them when the temptations become real. Avoid late hours. Resistance breaks down when you are tired. Avoid too much time together alone, such as long trips. Plan your time together so that it is filled with worthwhile activities. Keep a proper reserve, not being careless or silly. Sisters, keep your shoes on your feet. Conduct yourselves in a way that is in keeping with your modest attire. You have no idea how your conduct and attire affect the thought life of your friend. Young man, before you leave home, get on your knees and pray. Ask the Lord to bless your time together and to guide you in all you do. Sisters, do the same. God will honor your prayers and bless you for a sincere effort to be pure. (to be concluded)

By Clifford Nolt in *The Christian Example*

Selected by Forrest Tate

CHILDREN'S PAGE

The Dirty Spoon

Splish, splash, clink, clank! Maria was getting very wet, but she had to get the dishes done quickly. The big girls had talked about how some people could wash dishes so fast they could keep ten dryers busy! Maria wanted to learn to do that.

Little sister Sarah wasn't even two people, and she was almost keeping up. She was also getting wet and did not like it.

"Mother!" she cried. "Maria's getting water all over, and she isn't getting things clean!"

"Slow down, Maria," Mother said. "The dishes must be clean, and you are getting water on the floor. You will not get to play any sooner if you must mop when you are done."

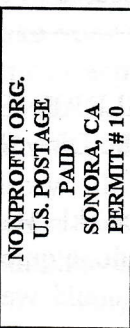
Maria frowned. She wasn't in a hurry to play; she was in a hurry to be a big girl! Couldn't Mother see that?

Maria was very happy when Grandpa came for supper that evening. She was puzzled, though, when she noticed he was eating everything with his fork, even his peas and jello. Was that the right way to do it? Then she saw the egg on his spoon, a spoon she had washed just that morning! Maria was very ashamed. She started to cry.

Mother was also a little ashamed when she found out what was wrong. She went to get Grandpa a clean spoon and found a couple more dirty ones. "You must be more careful, Maria," she chided.

Grandpa tried to make her feel better about it, but Maria still knew that from now on she would try to get the dishes clean, and not worry so much about being fast!

Martha J. Wagner
Gettysburg, Ohio



THE PILGRIM
19201 Cherokee Rd.
Tulumne, CA 95379

THE PILGRIM

VOL. 50

DECEMBER, 2003

No. 12

"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

THERE'S A SONG IN THE AIR

There's a song in the air! There's a star in the sky!
There's a mother's deep prayer and a baby's low cry!
And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King!

There's a tumult of joy o'er the wonderful birth,
For the virgin's sweet Boy is the Lord of the earth.
Ay! the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King!

In the light of that star lie the ages impearled,
And that song from afar has swept over the world.
Every hearth is aflame and the beautiful sing
In the homes of the nations that Jesus is King!

We rejoice in the light, and we echo the song
That comes down through the night from the heavenly throng.
Ay! we shout to the lovely evangel they bring,
And we greet in His cradle our Savior and King.

Josiah G. Holland, 1819-1881

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$5.00 per year. Sample copies sent free on request.
Publishing editor: Leslie Cover
Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

ON EARTH PEACE, GOOD WILL TOWARD MEN

The Judean shepherds were in the fields that night. Wolves and dogs were ever ready to snatch a lamb, and these sheep were their livelihood. What began as a routine night in the cool fields was suddenly interrupted by a bright light and an angel with a message. "Fear not!" How could they not be afraid? But listen, "Behold, I bring you good tidings of great joy, which shall be to all people." Not just the Jews? "For unto you is born this day in the city of David. . ." They knew that was Bethlehem. "A Saviour, which is Christ the Lord." Isn't this what these humble men had been discussing and longing for? "And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Not the way they thought the Christ would come. But wait, a multitude of the heavenly host began praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men."

Peace? when there has been such a history of war? Everyone knew that Rome had conquered and held all nations in a grip of violence. They knew also that Israel was under God's censure and punishment. Could peace from God be coming? Would it be peace and goodwill to men as the angels chorused, and the end of war among people?

The shepherds no doubt knew that Israel's strength had been measured by the size of their armies, the thousands "twenty years old and upward, able to go forth to war." But God had proved repeatedly that the "arm of flesh" was not enough. When Israel was faithful and trusted in God for protection, the size of the army didn't matter. In Leviticus 26, God promised peace and prosperity "If ye walk in my statutes, and keep my commandments, and do them." "And ye shall chase your

enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight."

God has a different way of winning. Isaiah 52:10: "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." The shepherds found Jesus in a lowly manger. He grew up without fanfare. He did not pose as a mighty general, but as a meek and lowly healer of the hurts of humanity.

In Revelation 5, the Lion of the tribe of Judah who prevailed to "open the book" appeared as a slain Lamb. A weak symbol? No, the victory song was "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." God has a better way to victory than the strength of men or numbers.

Men celebrate the birth of Jesus but still think they must go out and fight to win. Even Christians become embroiled in bitter conflict. We argue and take sides disregarding the way the Prince of Peace calls us to unity and harmony. Many congregations of God's people are under attack in various of Satan's devices. He would divide and devour like the wolves in the shepherds' flocks. Let us lift up our heads knowing our redemption draws near. Satan's time was short 2000 years ago. Surely it is almost up. Peace and goodwill have come.

Jesus will win--has already won at Calvary. As one brother used to say, "Are we winning?" We can, but not with guns or even debate. It will be when we crucify the flesh, surrender our wills and hearts to our Saviour, and seek His will in every problem.

The shepherds hurried immediately to Bethlehem to see the Saviour. Let us go too, and see in the Spirit, the Prince of Peace, born to save, to suffer for us, to be our Redeemer. *"Glory to God in the highest, and on earth peace, good will toward men."* --L.C.

JESUS THE CHRIST CHILD

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there was in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:7-11)

This manifestation of God's love for man by His coming to the earth in the form of flesh to bring redemption to fallen humanity, was one of the greatest miracles of the ages. The teaching, atonement, and resurrection of Jesus is the focal point of history. "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11) God only has pleasure in righteousness. Man chose to sin bringing the penalty of death by reason of the righteous judgment of God. Only God can forgive sin. God in His infinite love sent His Son Jesus to earth to redeem mankind from sin and restore man to his created purpose. This restoration to righteousness is possible to every person through repentance and the accepting of Jesus' atonement and the practicing of Jesus' teaching. This gives meaning to these words of Jesus spoken just before His crucifixion: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." (John 17:11)

This is perhaps the most beautiful principle in the Bible: that of being one with the Lord and being one in the Lord. Only by the power of the Holy Spirit can this unity be

experienced. The Christian experience has elevated God's children to the realm of spirituality only possible by the New Covenant. "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Heb. 8:13) The apostle Paul so nicely describes Jesus' relationship with His Church by comparing it to the conjugal one flesh relationship between man and wife. (Eph. 5:32)

I pray that we may honor the Christ child for His mission of preparing a way for us to experience an eternal one flesh relationship with God and His people. *"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of host will perform this."* (Isaiah 9:6,7)

Joseph E. Wagner
Modesto, California

PERSONAL PROFILE OF SUSIE SELL

Susannah (Susie) Sell was born in a Brethren home near Lake Odessa, Michigan, January 17, 1910. The oldest of Solomon and Margaret (Mote) Lavy's eleven children, her growing up years were busy helping to care for her younger brothers and sisters. She moved with her parents and siblings Martha and Joseph to Ohio in a covered wagon in October, 1915. Susie was so glad when the long ten day trip was over, arriving at the family home built by her great-grandparents, on what is now Children's Home Bradford Road in Darke County.

On February 9, 1929, she was married to Creele Sell. They had eight children: Lee, Ruby, Lester (who died of cancer in 1983), Calvin, Martha, Charles, Edith, and Glen. They raised two foster children, Eddie and Geri Hodge, who still fondly call her "Mom." Four of her brothers and one sister have died: John Allen as an infant with a heart problem, Joseph, Benjamin, Daniel, and Mary Graybill. She has four sisters and one brother still living: Martha Brumbaugh, Elizabeth Garber, twins Rhoda Milyard and Ruth Flora, and Andrew Lavy.

Susie and Creele were married for sixty-nine years until his passing in November, 1997. She was a faithful, obedient wife, living up to her marriage vows according to Ephesians 5:22. She answered the Lord's call early in life and was baptized, becoming a member of the Old Order German Baptist Church. She followed her husband to different churches as long as she felt safe in doing so; then waited until led once more to the Old Brethren Church in Ohio in 1979, where she enjoys the fellowship and feels at home, though failing in health of body and mind. Her one big joy is attending worship services and being with the members.

The family recreation was visiting relatives in other states such as Arkansas, and son Lee, in California, when they could spend the winter visiting our members, too. She moved from the farm where they raised their family and is currently living at Rest Haven Nursing Home, where she is well cared for, and where she tries to comfort those who cry out for love and those who are sorrowing.

Susie's quick wit and ever ready sense of humor have helped her through many hard places in life, and have lifted the spirits of others. That dear grin still lurks at the corners of her mouth, ready to break into a big smile. Susie has, indeed, learned "in whatsoever state (she is), therewith to be content."

Compiled by Ruth Flora, sister.

PILGRIM INDEX--2003

A Divine Perspective --Lloyd Wagner	Jun
Annual Meeting 2003 --Lloyd Wagner	Jul
Appointments --L.C.	Feb
Aunt Sylvia --Martha J. Cover	Sep
Blessed Children --Janice Royer	Mar
Brokenness --Sel. by Lois Martin	Oct
Characteristics of the Self Life	May
Christian School Views--A Goal Check for Parents --Merna Shank	Feb
Comments on Musical Instruments --Sel by Charlotte Frick	Apr
Death Not Feared --L.C.	Apr
Enough Pain? --Susanna Tate	Aug
History of the Brethren --L.C.	
Brethren Backgrounds	Jan, Feb
Alexander Mack, Sr.	Mar, Apr, May
Schwarzenau Baptism	Jun, Jul
The First Eight	Aug, Sep
Hooked on Milk --L.C.	Jun
Hymn History--Trust and Obey --Jean Martin	Jan
I Am Not Worthy --L.C.	Aug
Jesus the Christ Child --Joseph E. Wagner	Dec
Lead Us Not into Temptation --Ron Cable	Feb
Look Up --Joseph E. Wagner	Apr
Mercy --Kenneth Garber	Mar
Mexico	Sep
Mother's Hands --L.C.	May
No Place Like Home --L.C.	Mar
On Earth Peace, Good Will Toward Men --L.C.	Dec
Personal Profile of Susie Sell --Ruth Flora	Dec
Praise Is Faith at Work --Wesley Duewel	Aug
Pray for Peace --L.C.	Mar
Responsibility --L.C.	Sep
Resting in Reality --Kenneth Martin	Feb
Security --Vicki L. Witmer	Jun
Such Is the Kingdom of Heaven --David Cover	Sep
Thand God for Friends --L.C.	Nov
Thank You, Brother! Thank You, Sister --Linda Frick	Jan
The Divine Caregiver --L.C.	Jan
The Law or Grace --Calvin R. Johnson	May
The Power of His Resurrection --Susanna Tate	Mar

The Stability of Thy Times --Tom Royer	Jun
Thoughts --Kevin Garber	May
Time and Patience --Joseph E. Wagner	Nov
Viola Wolf --Martha J. Cover	Oct
Wasted Food in The United States	Jan
What About the Future? --L.C.	Oct
Where Could I Go? --L.C.	Jul
Working Together in God's Husbandry --Calvin R. Johnson	Apr

POEMS

Come Heaven Bound Pilgrims --John M. Shenk	Feb
Dear Lord, I Do Not Ask	May
Father, Let Me Dedicate --Lawrence Tuttle	Jan
Father's Day --L.C.	Jun
Four Things --Henry van Dyke	Mar
God's Furnace --Elizabeth Royer	Aug
God's Parental Guidance --Vicki L. Witmer	Jan
Help Me to Be Holy	Jul
His Guiding Presence --Laura Benedict	Dec
I Am an Influence --Elizabeth Royer	Oct
If We Could See Beyond Today	Mar
In Memory --W.J.	Nov
Never in Vain --Sel by Susanna Tate	Aug
Pentecost	Jun
Planting in Faith --Calvin R. Johnson	Apr
Teach Me Thy Will, O Lord	Oct
The Harvest Moon Creeps O'er the Sky	Nov
The Heavenly Way --Leona I. Miller	May
The Pain of Parting --Sel. by Mervin and Gloria Hilty	Mar
The Stone Rolled Away	Apr
There's A Song in the Air --Josiah G. Holland	Dec
Throned upon the Awful Tree	Apr
To All My Family and Many Friends --Elma Moss	Nov
Two Prayers --Sel by Lloyd Wagner	Oct
We Saw Thee Not	Jun, Sep
Zion's Glorious Past Trans. by Peter Hoover and Michael Harris	Mar

FOR YOUTH

Plea for Perfection --Joy Royer	Jan
A Prayer for Our School --Susanna Tate	Feb

Unfolding the Rose	Mar
Appreciation --David and Elva Royer	Apr
Peace and Pardon --Susanna Tate	Apr
The Stormy Night --Susanna Tate	May
How Much I Owe --Susanna Tate	Jun
A Secure Haven --Susanna Tate	Jul
Maturity --Sel by Regina Bayer	Aug
Obedience When Coming to the Years of Understanding	Aug
Ocean Song --Susanna Tate	Sep
Courtship God Can Bless --Sel by Forrest Tate	Oct, Nov, Dec

CHILDREN'S PAGE

What's the Verse?	Jan
Charity. . .Rejoiceth Not in Iniquity --Linda Frick	Feb
Charity. . .Thinketh No Evil --Linda Frick	Mar
Do I Love Enough? --Esther Taylor	Apr
Charity. . .Beareth All Things --Linda Frick	Apr
Charity. . .Believeth All Things --Linda Frick	May
Charity. . .Hopeth All Things --Linda Frick	Jun
Charity. . .Endureth All Things --Linda Frick	Jul
Sammy the Sunflower -- Martha J. Wagner	Aug
Rusty Trilliums --Martha J. Wagner	Sep
Jason, the Brave --Martha J. Wagner	Oct
The Dirty Spoon --Martha J. Wagner	Nov
A Very Painful Lesson -- Martha J. Wagner	Dec

BIRTHS

Connor Merrill Royer	Dec. 4, 2002
Dirk Nicholas Flora	Dec. 11, 2002
Anthony James Cover	Dec. 17, 2002
Juliana Hope Beery	Dec. 25, 2002
Kara Rachel Beery	Jan. 11
Sadie Josephine Royer	Feb. 7
Alec Demitri Huffman	Feb. 12
Cora Elaine Cover	Mar. 21
Abner Joel Cable	Mar. 28
Tommi Michelle Cover	Sep 5, 1999
	Adopted May 1, 2003

Births (continued)

Aaron Joseph Stalter	May 23
Christopher Mark Albers	Jun. 13
Journey Powell	Jul. 14
Joel Stephen Beery	Jul. 20
Stefan Elias Harris	Aug. 7
Benjamin John Wagner	Aug. 19
Jadrian Skyler Root	Sep. 13
Trent Eldon Hilty	Sep. 26
Rudy Andrew Cable	Sep. 30
Celesta Eden Martin	Oct. 23
Jairus Lee Martin	Nov. 10
Weston Mark Martin	Nov. 20

MARRIAGES

Keith Rhoades and Marlene Hilty	Dec. 21, 2002
Reuben Royer and Abigail Miller	Mar. 29, 2003
Nathan Royer and Kerry Royer	Apr. 19
Chad Meyers and Jessica Cover	Jun. 5
Allen Hilty and Carletta Huffman	Jun. 14

BAPTISMS

Roger and Mary Williams	Apr. 13
Laura Caudill	Apr. 13
Catherine Johnson	Apr. 23
Bradley Royer	May 25
Ian Savage	Jun. 6
Timothy Tate	Aug 14

DEATHS

Marlin David Huffman	Nov. 28, 2002
Karen Lynn (Garber) Mitchell	Dec. 24, 2002
Elma Louise Moss	Sep. 30, 2003

"And he said, My presence shall go with thee, and I will give thee rest,
And he said unto him, If thy presence go not with me, carry us not up
hence." (Ex. 33:14,15)

Our spirits sometimes weary of struggling for the right.
Our footsteps often falter in all the toil and strife.
Our minds with care are burdened until we cannot think.
Our hearts with fear are heavy; we feel our courage sink.

We know He sayeth, "Trust Me; all things work for thy good."
But from our human reasoning, we don't see how they could.
It seems a hopeless muddle--How can it all work out?
The spirit's truly willing, but flesh begins to doubt.

If we'll examine closely, quite often we will find
The problem lies within us: we've left the Lord behind.
His steps are often slower than what we like to go,
And so we hurry onward, afraid to take it slow.

But if we will remember His words of long ago,
He told His servant Moses to tell His people so:
"My presence shall go with thee, and I will give thee rest.
The land I swear thy fathers shall be by thee possessed."

And Moses said unto Him, "If Thou go not with me,
Carry not up this people--no, never let it be!
How shall we know Thy favor doth rest upon us here,
If Thou go not up with us, and in Thy cloud appear?"

And thus upon our journey from Egypt's bondage here,
To Canaan's land of plenty where all His saints appear,
If we can keep His presence held close within our breast,
He's promised He will guide us, and give our spirits rest.

Laura Benedict, Knob Noster, Missouri
Selected by Everett and Nancy Oyler

NOTE OF THANKS

Dear Brothers and Sisters in Christ,

We thank you for the support that we have received this past year. We have received support in many different ways, and we hardly know how to express our gratitude and appreciation. We do believe the help and support that we received was a testimony of Christ and His church to us and to those involved at the hospital. We do not know what is ahead, but we trust God that He will be there for us, and ask an interest in your continued prayers.

With utmost appreciation and gratitude for the prayers and support,

Philip, Rhoda, Eli, Elbert, and Alec Huffman

BIRTH

MARTIN - A son, Jairus Lee, born November 10 to Matthew and Sarah Martin of Nappanee, Indiana.

MARTIN - A son, Weston Mark, born November 20 to Neil and Lois Martin of New Paris, Indiana.

ADDRESS CHANGES

Kendall Moser: 67525 C.R. 11
 Nappanee, IN 46550-9328
 (574) 831-2334

Brian Root: 301 N. Fellowship Dr. Apt. 44
 N. Manchester, IN 46962

FOR YOUTH

Courtship God Can Bless (Part 3)

At times, after some time in courtship has elapsed, one or both may not feel right about continuing the relationship. Discontinuing a courtship is hard, but it is better than a lifetime

of regret. Here are four right reasons, I believe, for discontinuing a courtship.

1. *You sense no growth in appreciation, attraction, or respect.* In other words, your hearts seemingly fail to knit together. You do not feel a growing enjoyment in his or her presence, but would rather be with your other friends. If after a period of time you feel that nothing favorable is happening, then you have reason to discontinue.

2. *Your partner evidences failure or a spiritual need.* As you learn to know your friend better, ask yourself whether your courtship is making you a better Christian. Or is the relationship dragging you down spiritually? As you sense evident spiritual needs, you have a right reason to discontinue the relationship.

3. *An incompatibility or an inability to work through differences exists.* You face differences, and when you try to work through them, you just cannot get together. She thinks one way, and you think the other way, and it seems you are far apart in your ideals. Do not give up easily, but if this truly is the case, it is a reason to end the courtship.

4. *You have persistent uncertainty or doubt.* You will want to try to work through doubts or questions. But if uncertainty persists, especially if serious doubts continue, do not keep on courting. Sometimes there is a place to put the courtship on hold for a few months as a time of proving and to give yourselves to more prayer. Then if you decide to discontinue the courtship, be respectful and considerate. Let your friend know precisely why you feel as you do.

When is it right to proceed with engagement?

First of all, when you are convinced that God has led you together. You have spent enough time together and know each other well enough that you are convinced God has led you together for life. Secondly, when you feel confident of compatibility. You sense that you are one in your objectives,

and that you are able to work through your differences. Thirdly, when life would no longer be the same or be complete without the other. Your love has grown till you sense a willing sacrifice for each other, and you find it hard to think of life without your friend. Fourthly, when you are confident that your friend will make a good companion and enhance your spiritual life. Do not expect to change your partner after marriage, especially when obvious spiritual needs exist. Certainly there will be some changes as you help each other to grow.

Engagement is not a time for physical intimacy. You can ruin in your time of engagement all that you have built throughout your whole courtship. You may ask, how long should the engagement be? That varies. The distance between you and your age are a few of the factors to consider.

Now just a few do's and don'ts:

1. *Avoid boy-girl teasing and pairing up couples.* Courtship and marriage are too sacred to be treated in such a light manner. You can be a tremendous hindrance to each other by not recognizing that.

2. *Do not warp your concept of love and marriage with romance books.* I fear that some of our sisters have developed a wrong view of what marriage is by the trash they have read. You cannot swallow everything that has the word *Christian* in front of it.

3. *Whether or not you are involved in courtship, maintain social reserve.* Young brethren and young sisters, avoid the free mingling together, the teasing, the pushing, and the jumping around together. Looseness and freedom in these things break down a vital and essential respect.

Young people, stay close to God, mind His Spirit, His Word, and the counsel of others; and God will abundantly bless you. Genesis 24:67 states how Isaac brought Rebekah into his mother's tent, and she became his wife, and he loved her and

was comforted after his mother's death. We desire this kind of enduring love and comfort for each of you whom God leads into marriage. And if God does not lead you into marriage, give your life in serving the Lord otherwise. Do not mope or pout; do not waste your life in bitterness. The church has work for you to do. Get busy and do it.

by Clifford Nolt in *The Christian Example*

Selected by Forrest Tate

CHILDREN'S PAGE

A Very Painful Lesson

Lonnie liked sweet peppers. He liked them green, yellow, or red. But Mama said these tiny little red ones were very hot, and Lonnie would not like them. She said he must not even touch them! But how could they be hot when they had set in the cool pantry for so long?

Lonnie wanted very much to try one. He ran to the window and saw Mama hanging clothes on the line. He heard Papa singing in the barn. They would never know if he ate one.

Lonnie picked one up. He felt bad inside. That little pepper sure looked good, but he felt worse and worse inside. He decided he would not eat it after all. He put it down and left the pantry, but he still felt bad inside because he had disobeyed.

Lonnie heard Mama coming into the house. It made him feel worse, so he ran out the other door to the sand-box, but he didn't really feel like playing.

A breeze blew a little sand into Lonnie's eyes, and he rubbed it out. Ow! Ow! Ow! What was wrong with Lonnie's eyes? Oh! how they burned! The more Lonnie rubbed, the more they hurt! Oh, how he cried!

Mama and Papa came running to help. Papa helped Lonnie wash his face again and again with a cool, wet cloth, but Lonnie still cried very hard for a long time.

Finally Lonnie was sniffing more than he was crying, and through his tears he could see that Papa looked very stern. "Mama told you not to touch those peppers." Papa said.

Lonnie looked very surprised. How did Papa know? He couldn't know! He had been in the barn!

"I didn't, Papa," Lonnie said.

"Oh, Lonnie! Why did you lie? Weren't your poor sore eyes punishment enough? Papa is sorry he must punish you some more!"

When Lonnie quit crying again, Papa talked to him a long time about how wrong lying is, and how he must obey even if Mama and Papa won't know if he didn't, because God knows--and about how chili peppers have oil in them that will burn your eyes very badly! And Lonnie hoped that if he was ever tempted to disobey again, he would remember those chili peppers and just not do it.

Martha J. Wagner, Gettysburg, Ohio

NONPROFIT ORG.
U.S. POSTAGE
PAID
SONORA, CA
PERMIT # 10

THE PILGRIM
19201 Cherokee Rd.
Tuolumne, CA 95379